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ABSTRACT

This document reports on a training workshop on educating adults and on the birth of a new professional association. Section A describes the workshop's rationale, purpose, participants, environment, atmosphere, field trips, study groups, inauguration of the Commonwealth Association for the Education and Training of Adults (CAETA), speeches, and cultural and social exchanges. Included is a lengthy excerpt from a speech by New Zealander Penny Eames on the impact that India had on her during the length of the workshop. Section B contains reports from study groups on literacy and basic education, cooperatives in adult education, agriculture and rural development, vocational education and income-generating activities, women's education, and urban adult education. Section C is an attempt to draw out issues that emerged from discussion in the workshop as a whole. It addresses basic values; adult education, training, and development; the approach to curriculum; structures of adult education and training; cautions to adult educators; and a statement that in all social and economic development people are the greatest resource and the greatest need. In addition, this section contains a paper written on behalf of the workshop by Kazim Bacchus, University of Alberta, which covers these topics: what is vocational education or vocationally oriented education; evidence on the effectiveness of vocationally oriented education, policy implications, and program implications. Section D provides details about the inauguration of CAETA and attempts to chart its future course. Appendices contain lists of the interim steering committee, local organizing committee, support staff, volunteers, field visits, papers presented, and workshop participants. (CML)

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EDUCATING ADULTS: RESOURCES AND NEEDS

NUMBER 1

CAETA
CAETA
CAETA

COMMONWEALTH ASSOCIATION FOR THE EDUCATION AND TRAINING OF ADULTS

CE

EDUCATING ADULTS: RESOURCES AND NEEDS

An Account of the Inaugural Training Workshop of the Commonwealth Association for the Education and Training of Adults, held at Ukai Dam, Gujarat, India, 22–28 March, 1987, under the joint sponsorship of the Indian Adult Education Association and South Gujarat University.

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IN MEMORY OF
DR S. C. DUTTA,
PRESIDENT, INDIAN ADULT EDUCATION ASSOCIATION
A FELLOW-PARTICIPANT IN THE WORKSHOP

In memory of his benign personality
and friendly spirit
and of his very many years
of commitment to the education
and training of adults.

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Thanks must be recorded in particular to the Commonwealth Foundation and the Commonwealth Secretariat, without whom it is unlikely that CAETA could have come into existence. The Foundation gave generous financial help to the Workshop.

Most sincere thanks also go to: the Indian Adult Education Association; South Gujarat University and the Local Organising Committee; the Gujarat Electricity Board; Kells Hotel, Ukai; Kribhco, Surat; Lions Club and Lioness Club, Ukai; Rajkamal Travel, Bombay; the Surat District Cooperative Milk Producers' Union; and all the groups in the various villages and projects who made participants welcome on the field visits; as well as to speakers and group leaders at the Workshop and various committees and individuals who had prepared documents for the Association's launching.

Individual Workshop participants were financially assisted by agencies in their home countries. The following is a list of these sponsors:

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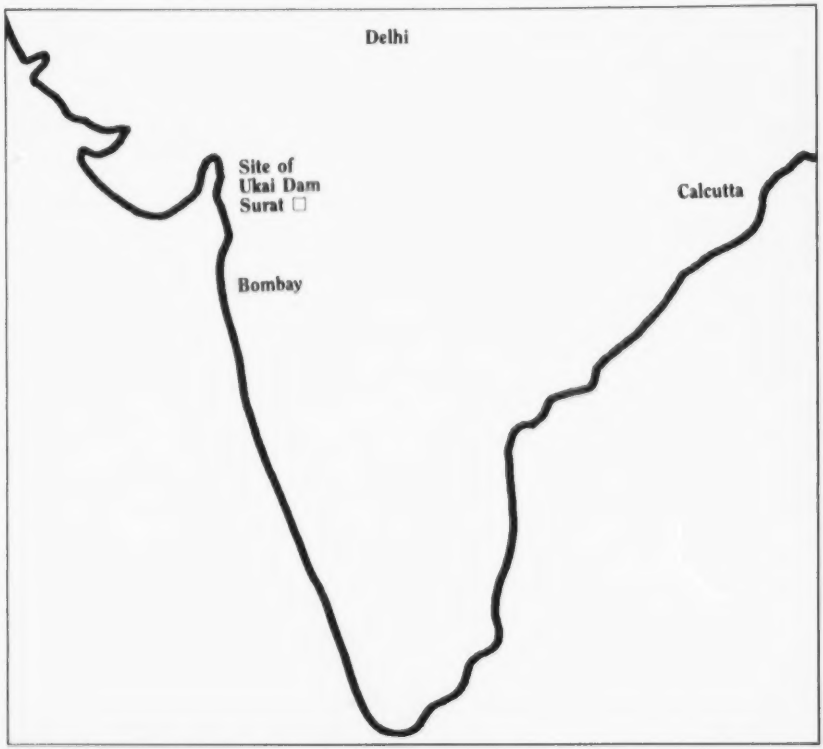

PREAMBLE: HOW THIS REPORT WAS PREPARED AND OUR HOPES ABOUT ITS USE AND INTEREST

This is the record of an unusual happening.

A central part of the happening was the birth of a new Commonwealth Professional Association (CPA), with an interest in adult education and training and the role they can play in human development and in changing social and economic conditions. Since anyone committed to helping other people to learn and change will have to be prepared themselves to learn and change, the multi-national Interim Steering Committee and the Organising Committee in India were at one in designing an event which was a 'training workshop', a massive (and sometimes uncomfortable) learning experience for all who joined in.

The meeting was very deliberately not a high-profile gathering in a comfortable conference setting where formal papers are read. Such conferences have value, for academics, members of professions and policy-makers; but the point of the Ukai Dam Workshop, which is reported here, was that educational problems should be seen and experienced raw and at first-hand and that discussion on solutions should be based on a shared witnessing of those problems. For example, discussion of resources took on great immediacy after a visit to a village community co-operative whose whole annual surplus was the equivalent of a few hundred pounds sterling, and the analysis of needs was illuminated by encounters with large groups where no one at all had the skills of reading and writing.

A workshop held in a relatively remote area and with an agenda of study visits to the poorest of the poor was bound to be discomfiting to participants. A whole range of culture shocks was inevitable. People from small islands were faced with the immensity of land and population in India; people from relatively affluent societies came up against stark poverty; people who were used to meat in their diet had to accept vegetarian food; men from environments which had conditioned them to stereotype women as pliable and deferential met women, black and white, whose values were egalitarian. Such challenges were intensified by the organisational snags of meeting away from some of the facilities available in more orthodox conference settings.

The tensions and the challenges to habits of body, mind and belief seem to have been generally creative and most of the participants' evaluations of the workshop were positive. A typical judgement was:

> *From a personal perspective, the workshop was a rewarding experience for me. It was not only the intellectual interaction and exercise of the workshop or the experience gained from the field visits that were noteworthy, more than that what was wonderful was the conglomeration of professionals in adult education from every corner of the Commonwealth who exchanged ideas and shared views and information in a friendly and informal atmosphere. True, there were some difficulties and mismanagements, nevertheless I believe that such inconveniences did not depreciate the spirit of the conference.*
>
> *The final report of the workshop, I am sure would provide us a new vista in the training and education of adults both in the developed and developing countries and [a vision] that together we can make this world a nicer, safer and better place to live.* (Abinash Mishra)

This report, then, aims to do three things:

1. To record faithfully a historic event, the launching of the Commonwealth Association for the Education and Training of Adults.
2. To highlight the conclusions of workshop members on key issues of policy and practice in establishing resources for and needs in adult education and training across the Commonwealth.
3. To pick out some aspects of the workshop process which may provide useful lessons for others holding similar workshops in future.

These aims were agreed at a general meeting of workshop CAETA members at Ukai Dam. They also agreed that it should combine two strands of reporting.

It was to have a formal, 'official' purpose, to capture a piece of history and provide conclusions on a number of policy matters relating to the education and training of adults, and a less formal purpose, to provide facilitators of adult learning throughout the Commonwealth with a useful and relevant resource book.

The structure and layout of the report were agreed at the meeting. Chapters 1 and 6 are factual. Chapter 3 is made up of texts approved in detail by the various study groups, with only slight editing. The themes and issues in Chapter 4 and the focal Chapter 5 on vocational education were approved in broad outline at the general meeting, and Chapter 7 attempts to synthesise comments made by individuals in their evaluations after they had returned home from the workshop. Only Chapter 2, being my personal description, is largely subjective.

All who were at the Workshop realised that this kind of document would be multi-textured, but it was hoped that its variegation would enable it to be of use and interest to:

1. Those who sponsored the Workshop and are mentioned in the acknowledgements.
2. Those who took part in the Workshop.
3. Oher CAETA members.
4. Other trainers and educators of adults.
5. Educational planners and policy-makers in the Commonwealth.

The sponsors were many and are fully recognised in the acknowledgements. But one special salute must be made here. It is to the people and country of India, to its ancient wealth of cultures and its modern resource of educated persons, to its attempt at a democratic framework for the masses and to the women and men of those masses, who keep a spirit of hope amid conditions of poverty and great difficulty. We were inspired by their dignity and desire to learn and we ourselves learnt much from them and from those – Gandhians, university workers, church workers and others – who were collaborating with them, to help them learn for themselves in ways which might enable them to improve their lives and environments.

LALAGE BOWN

SECTION A
DESCRIPTION

Chapter 1 *Introduction to the Training Workshop*

Chapter 2 *The Character of the Workshop*

CHAPTER 1

INTRODUCTION TO THE TRAINING WORKSHOP

1. BACKGROUND

The Commonwealth Association for the Education and Training of Adults was formally inaugurated on 26 March, 1988 at Ukai Dam. Seventy-four members were at that first official business meeting, but behind them there were already over 500 other adult educators throughout the Commonwealth who had committed themselves to the idea of such an organisation.

The gestation of CAETA was talked about several times during the Workshop, particularly in the statement made by David Mbiti (D.M.), Assistant Director of the Commonwealth Education Programme and in the report by Arthur Stock (A.S.), one of the Association's interim Trustees. Some of what each of them said has been used here. *'Much of the deliberation of the need to establish a Commonwealth association for education and training of adults was undertaken within the offices of the Education Programme of the Commonwealth Secretariat. The idea was floated in 1972 when the Commonwealth Foundation financed a pan-Commonwealth seminar at the University of Manchester on the theme of "Adult Education and National Development" (D.M.).*

It was also canvassed at the 1979 Commonwealth Conference on Non-Formal Education for Development, which brought together health, agriculture and other extension agents, along with adult educators. That conference, which like this Workshop was held in India, has been thoroughly described by Paul Fordham in the Commonwealth Secretariat's publication, *Participation, Learning and Change* (1980). The members recommended a framework for training seminars and an information service as well as a 'research association'.

'But it was not until the year 1982, in Barbados, that specific proposals were put forward regarding the establishment of a Commonwealth association of adult educators (D.M.)'. At the Commonwealth Foundation's Barbados Symposium, a recommendation was made *that consideration be given to the formation of a Commonwealth Professional Association (CPA) of Adult Educators.* At the time there were already 28 CPAs, including ones linking persons interested in Educational Administration, Legal Education, Libraries and Broadcasting, but although such fields overlapped with adult education and training, there was nothing that uniquely served the large corps of adult education practitioners. The need for an association to unite them had been expressed by Caribbean countries, India and others, and a special impetus was given by Dr Maurice Goldsmith, President of the Commonwealth Professional Associations.

The Barbados *'proposals were taken a step further by some forward-looking representatives of the Commonwealth countries who attended the 1982 World Conference and General Assembly of the International Council of Adult Education held in Paris in October of the same year* (D.M.).' At that meeting, attended by 52 adult educators from 18 Commonwealth countries, *'it was stressed that there was no wish or intention to duplicate existing international groupings of adult education* organisations*; and it [was seen as] particularly important that no diminution of support for the International Council for Adult Education should follow upon any such future developments. The emphasis was upon mutual support, assistance and development of professional adult educators who happened to have a language and many other things in common, which might thus be conducive to*

productive efforts leading towards improvements in ('field') practice and provision. The additional information was given that if there were to be further organisational efforts, Dr Ron South *(Australian by birth, currently Principal of the City Lit College of Adult Education, London) had volunteered to act initially as Honorary Organising Secretary until such time as a Secretary could be elected* (A.S).'

As a result, a proposal was put up to the Commonwealth Secretariat and the Commonwealth Foundation that the association should be established and *'the Commonwealth Foundation responded favourably by commissioning Mr Edward Ulzen, Executive Director, African Association of Literacy and Adult Education, to undertake a feasibility study on this proposal in 1984* (D.M.)' Edward Ulzen reported that year that there was a clear need for the formation of a Commonwealth Association in the field of adult and non-formal education and that there was a strong consensus among persons and institutions in the profession that the establishment of an association would be the most effective way of promoting Commonwealth co-operation in this field. He recommended a two-year preparatory period and an eleven-point plan of action, to be followed by an inaugural general assembly. He stressed that there was a strong preference among those he consulted that the proposed association should be based on membership by individuals. *'It was on the basis of the recommendations contained in [the Ulzen Report], that the Foundation decided to establish the association whose creation we have come to witness in this meeting. We would wish to join others in paying tribute to Edward Ulzen for his pioneering zeal and hard work, the fruits of which we have come to witness* (D.M.).'

Other persons to whom tribute was paid for their work in preparing the ground for the launching of CAETA were: Mr Arthur Stock and Dr Maurice Goldsmith, both interim Trustees; the late Dr Ron South, the original Organising Secretary; and Professor Alan Rogers, the current Secretary-General. They were among the members of a London-based but multi-national Interim Steering Committee who followed out the Ulzen Plan of Action, to bring the Association into existence (the full membership will be found in Appendix I).

2. RATIONALE AND PURPOSE

The Ulzen Report placed a high priority on the exchange of persons and on training workshops. Further, as has already been explained in the Preamble, adult educators are disposed by their professional value-system to the practice of continuing learning. This made a workshop an appropriate launching pad for CAETA. It was decided that the event should be held in India, whose Government expressed readiness to act as host and where the Indian Adult Education Association was anxious to collaborate in plans and organisation. It was also agreed that it should be held in an environment close to the social and economic problems which much adult education and training have to confront. Such an environment was found in Southern Gujarat, where a variety of grassroots development projects were known to exist and where the University was known to have a strong commitment to adult education and extension.

The Local Organising Committee was headed by the Vice-Chancellor of South Gujarat University (full membership list in Appendix I). In succinct terms, that Committee explained:

> *The objective of the workshop is to review programmes of education for adults, with special reference to vocational training and to examine the implementation of these for the development of knowledge, skills, professional resources, and training needs of educators of adults in the Commonwealth. A paper focusing on vocational education, from the viewpoint of educators of adults, will be prepared*

for presentation to the Commonwealth Ministry of Education at their meeting in July 1987 and the future programme of the association will be planned.

3. WHO CAME TO THE WORKSHOP?

Some participants came to Ukai Dam from relatively nearby – 32 in all from within India (one a Nigerian diplomat with a training and background in adult education). For others, the journey took many days and included a stopover in London, often with minimum resources. One member from Canada came as far as the urban study tour in Bombay, but became unwell and did not attend the workshop.

The attenders' list in Appendix I shows that 105 people came to Ukai Dam, most as full participants. There were two observers: Dr 'Inoke Faletau, Director of the Commonwealth Foundation and Mr David Mbiti, Assistant Director, Education Programme, Commonwealth Secretariat. The 105 came from 31 countries, the distribution being:

Antigua	1	Hong Kong	1	Sierra Leone	2
Australia	3	India	31	Singapore	1
Bangladesh	3	Jamaica	1	Solomon Islands	1
Barbados	1	Kenya	1	Sri Lanka	3
Botswana	2	Lesotho	1	Swaziland	2
Canada	3	Malaysia	2	UK	19
Cyprus	1	New Zealand	1	Tanzania	2
Dominica	1	Nigeria	5	Uganda	2
Fiji	2	St Kitts	2	Zambia	2
Gambia	1	St Lucia	1	Zimbabwe	1
Ghana	4				

while the balance between the sexes was: women 37; men 68.

The variety of interests represented within adult education and training was very wide. Twenty of those who came worked in Government ministries or other official bodies, 39 came from voluntary bodies, with quite a number being grassroots workers, and most of the rest from universities. Some of those attending were not yet Association members and some had to leave before the business meetings of the new Association, so that, as stated above, there were 74 persons present at the inauguration.

Such a workshop depends on a good many other people who welcome, co-operate with and support the official participants. The names of support staff and student helpers are given in Appendix II, but others who made the whole exercise possible were: all the villagers who welcomed field visit groups, together with the various volunteer and official project organisers; the clerical helpers; the catering and cleaning workers at the various residences and meeting places; the drivers; and the concessionaire who sold countless bottles of cold minerals to quench participants' thirst. Thus the hundred Workshop members could only have benefited from their experience because of the efforts of several hundred other persons.

Some who came to the Workshop took the opportunity to travel elsewhere in India, to learn more of the country's history, achievements, policies or culture. All who met at Ukai Dam returned home safely, with one tragic exception: Dr Hopeton Gordon of Jamaica died in India while still following up his long-standing interest in adult education and development in Commonwealth countries.

CHAPTER 2

CHARACTER OF THE WORKSHOP, ACTIVITIES AND EVENTS

1. ENVIRONMENT AND ATMOSPHERE AT UKAI DAM

Each workshop participant will cherish different special memories of Ukai Dam. All will undoubtedly remember the spectacular view from the lawns of the Electricity Board's VIP Guest House, where we ate our meals. Around the green lawns, startling after the dusty journey to get to Ukai, there were shrubs with gold and flame coloured flowers and beyond them the lake, one of India's largest man-made expanses of water, stretching from the huge Ukai Dam on the left, away to the horizon on the right.

That view was the frame for: our meals, served on long buffet tables; for some of our discussions, formal and informal, as we sat around on the grass; and for our final social gathering. It would have been hard to have found a more agreeable place to hold a Workshop.

The problem was to get there. Some participants had very complicated journeys from distant parts of the Commonwealth, often needing to pass through London and feeling the embarrassment of currency difficulties on the way. Once in Bombay, most of the people from outside India travelled by one of two sturdy old buses. They were typical of transport in many tropical countries, with cheerful and enterprising drivers and a fairly slow speed. From the centre of Bombay to Ukai took about ten hours. The journey led through varied scenery, past extraordinary geological formations and through villages where one could begin to gain an impression of the cultural diversity of India.

Although we ended up hot, thirsty, dusty and tired, there were lessons to absorb. We knew from the map that we were seeing only the tiniest fragment of the country and could thus gain a perspective on its size. The land area of India is 3,288 square kilometres, enormous compared to most other Commonwealth countries (only Australia and Canada are bigger). In such a large country, communications could be a difficulty and it was an introduction to Indian administrative and technical achievement that we travelled for part of the way alongside the railway and for the whole way along roads which were reasonably well maintained.

The teeming people in Bombay and the small towns made it easy to appreciate that India has a population of nearly 800 million people (a quarter of them in towns), which is expected to increase to almost 1,000 million by the year 2000. No other Commonwealth country approaches those numbers – the next in size being Bangladesh and Nigeria, each with populations around 100 million. Size, diversity, complexity were apparent before we ever reached Ukai. Once there, all these attributes were daily apparent, so that there was a risk of being overwhelmed by them. That we never were was due to the kind of culture within which we found ourselves.

While we had a specific agenda relating to adult education, we were considering needs and resources against the Indian background and were therefore learning within what was to most of us a new culture. Around us at Ukai, we were reminded of some of its components. At Fort Songadh nearby, the great castle on the hilltop reminded us that India is the inheritor of ancient civilisations which often moved in through the river valleys.

On the field visits, to be described in the next section, we encountered the value systems underlying much of Indian life – the courtesy and sociability of ordinary villagers, the

Gandhian faith in people which inspired some of the development projects we saw, the co-operative and communal approach. Our Indian adult educator colleagues mingled with casteless peasants in a way which certainly impressed some of us. For instance, seeing the chairperson of the Workshop, Professor Gunvant Shah, crouched on the floor with groups of villagers, many of us admired his quiet modesty and the respect for other people which such behaviour showed.

Besides long-inherited values, we were all the time aware of modern India. Ukai Dam and the nearby large power-station could be taken as symbolic of modern India's technical and engineering skills and of the importance of industry to her economy – manufacturing and industrial activity create 44% of the country's wealth. We were also conscious of the problems which she faces – urban concentrations of poor and jobless people, rural communities facing natural climatic hazards as well as lack of access to land, water and cash income. Because of those problems, and the way in which they are being tackled, the Workshop was appropriately held in India.

Workshop members came to find out what had been achieved in the fight against poverty, to frame an analysis of needs and to learn how resources had been used in South Gujarat. Most shared no common language with the adult learners and needed interpreters both of words, history and cultural nuance. Help was given with cheerfulness and charm by a team of young men and women volunteers. Without them many of us would have understood less, and their presence and behaviour were a sign of the readiness of at least some educated young people in India to volunteer in the adult education cause.

The atmosphere among Workshop participants was one of willingness to learn. At the same time, there was an additional flavour of excitement and a spirit of comradeship. The Workshop also generated informality and self-help in a very distinctive way. Elsewhere in this report, there is comment on some of the tensions which there were at certain times, but here I want to stress what made Ukai interesting and congenial to most participants.

2. FIELD TRIPS AND STUDY GROUPS

The Workshop was planned so that for the first two days, study groups visited relevant projects and then were able to discuss the issues raised, refracting the varied experience of group members through the prism of a common experience on the field trips. Since this exercise was the main point of the Workshop, group reports are given in full in Section B. Most of them include descriptions of what they saw and a list of places visited will be found in Appendix III.

The visits were planned on the basis of an 'ecumenical', inclusive view of adult education, as promoted by the 1979 New Delhi conference on non-formal education. Some projects were more narrowly 'educational' than others, but all depended on new learning of some kind within the community. Projects were linked in some measure to economic change, to the alleviation of poverty and some attempt to bridge the gap between the advantaged and the disadvantaged.

Study groups met paradoxes. With all the water collected behind Ukai Dam, most poor farmers were without access to it and Workshop members were visiting at a time when there were serious fears of drought. There were some co-operatives where villagers saw themselves as day-labourers rather than members with a stake in the enterprise. There were one or two Government officials who behaved in an overbearing way; and there were occasional inklings of development agencies working at cross-purposes.

None of this detracted from the lessons which came through. We saw genuine success stories. It was moving to see the light of pride in the eyes of a middle-aged woman who had

achieved the ownership of a glowingly healthy cow, with all that meant in terms of cash income, better nutrition and personal confidence. It was fascinating to hear at Nishana how the various developments in the co-operative had impelled members to learn to read, motivated them to build a new classroom for their children and enabled them to finance out of their surplus a basic veterinary training for two of the village's young men.

Two impressions must not be lost. One was that of the compassion of the poor for the even poorer. At Vedchhi, trying to communicate to us what the community had gained from their co-operative economic development, villagers pulled forward two young men who were dumb, and explained (through a colleague who was interpreting) that improvements meant that even these two brothers could earn a living and escape helplessness. At Nishana, when villagers were asked what they did with the co-operative's surplus, they explained what they had spent it on: half of it they had sent to Andhra Pradesh to help the poor farmers there who had been typhoon victims. The second impression is what one Workshop member called the triumph of hope. It was humbling and inspiriting to see people in conditions of truly terrible difficulty still rising above them.

3. INAUGURATING THE COMMONWEALTH ASSOCIATION FOR THE EDUCATION AND TRAINING OF ADULTS

The Workshop illuminated ways in which development-linked learning programmes could be operated with quite small resources, if the human spirit was there. The field visits also reminded participants of the huge tasks there were to be undertaken by adult education and training, not only in India, but in most other Commonwealth countries too. The atmosphere was one of realism and this was an appropriate one in which to found the new Association.

The Australian contingent at Ukai Dam entertained us with a cheerful piece of doggerel. Part of it went:

The travellers so weary
Represented education
Of adults male and female
From every Commonwealth nation

Their resulting deliberation
Was the inauguration
Of a Commonwealth Association
Of Adult Education

The most obvious formal achievement at Ukai Dam was the bringing of CAETA to birth. The inaugural ceremony was on 25 March, 1988 and the initial business meeting of the Association, including the adoption of the constitution, was on 26 and 27 March. One participant mentioned almost grudgingly 'a whole valuable day spent on the constitution', but acknowledged that 'it had to be done'. Such an Association is shaped by its members and as adult educators who stressed the essentiality of democracy and participation, all those present on 27 March shared in the first shaping.

Section D of this report describes the inauguration of CAETA. The common desire to get the Association off the ground was charged by the exhortation of David Mbiti of the Commonwealth Secretariat, to 'work, search, suffer and succeed together'.

4. IN PLENARY SESSION

Besides the main agenda of the Workshop – the study group recommendations and the launching of CAETA – the programme was punctuated by more formal occasions when members met in plenary session and heard a number of speeches. After a civic welcome, with garlands and dancing at the Electricity Board's hall, there was an evening session on the lawn, which served the function of drawing Workshop members together, for the first time, as a hundred-strong body of people learning to feel a common identity.

Several welcomes were given. Dr 'Inoke Faletau, Director of the Commonwealth Foundation, reminded members of the role of India in starting the free Commonwealth and asked that, although we were meeting as adult educators first and foremost, we should also give some thought to the Commonwealth and the Commonwealth ideal – which could be characterised as peacefulness in community. Professor Gunvant Shah, the Chairperson of the Workshop, highlighted some of the issues which adult educators had to confront – population increase and inequitable distribution of energy. Memorably he said: *Poverty, overpopulation, bureaucracy, democracy make a poor cocktail.* Using Ukai Dam as a metaphor, he compared a university to a powerhouse of knowledge and pointed out that there is no physical powerhouse that does not distribute power outside itself. There were various models of a university and he especially commended the Gandhian learning-society model, in which the university is seen as plugged into society. He ended with a criticism of *the hard-heartedness of the educated man.* His colleague, Professor Nanubhai Joshi, Local Organising Secretary for the Workshop, gave us a slogan which constantly recurred during the week and which could be a good motto for CAETA itself: *Work locally, think globally.*

The keynote speech that evening, when volunteer helpers distributed flowers among Workshop guests, was given by Dr A. T. Ariyaratne, President of the Sarvodaya Shramadana Movement and a proponent of Gandhian methods in Sri Lanka. Originally, the invitation to give the Workshop keynote speech had been accepted by Dame Nita Barrow, President of the International Council of Adult Education, but at the last minute she was prevented from coming. She sent a message of goodwill to the gathering and Dr Ariyaratne stepped brilliantly into the breach.

In summary Dr Ariyaratne said: 'Gujarat will always be remembered as the birthplace of Mahatma Gandhi, who conceived of education through life both for individuals and communities. Unfortunately many Gandhi-inspired programmes were obscured and overlaid by Western education and Indian society has paid a heavy price for it. Tribute is due to people like Professor Shah and Professor Ramlal Parikh, who are trying to keep Gandhian education going. Gandhi must also be remembered for the role he played in achieving Indian independence, which made the free Commonwealth possible. As an organisation of 49 countries, the Commonwealth could be an exemplar to the world in the use of resources and in tackling poverty. Adult education is one strategy for fighting poverty and in adult education *our cultures are our richest resource.*'

What are the real needs of adults? Six hundred adults in Sri Lanka were asked what they wanted and the most common answer was a psychological and physical environment which is healthy and clean. To help them attain such an environment 'village methods' were used. Learning was founded on indigenous psychology and the community was organised on principles of self-reliance and careful planning. In such work, there emerges a consciousness of injustice when people are dragged along by the international economy. There has to be some leeway, or room for manoeuvre, to enable people to function. An alternative economic arrangement can be explained and understood, if there is a commitment to make a reality of *benefit for all*. It is then possible to go ahead towards economic alternatives – for instance where the people themselves own and manage a rice-mill. Within this economy, what sort of

lifestyle should be attained? Definitely not the American. The goal is *no affluence, no poverty* and the averting of environmental pollution.

Finally, the general principles on which adult education should be based are:

1. A set of common ideals, so that all can experience the joy of living.
2. An international consciousness – without which village economies cannot be restructured.
3. Non-violence and justice.

5. CULTURAL AND SOCIAL

Workshop members did experience *a common joy of living*. Apart from all the good talk, there were also three festive occasions. One was a special dinner. Very considerately bearing in mind that some foreigners had different food habits, on one evening all participants were invited to the Hotel Kells courtyard – festooned with strings of fairy-lights – and offered a 'carnivorous' diet of fish caught by the fishing co-operative and chicken, and alcohol was served as well. This was an extremely courteous gesture on the part of vegetarians who never touch alcohol. Actually, most participants found the vegetarian food at Ukai delicious: it was light and well-cooked. Some visitors from abroad, however, were taken aback by it.

Then there was a Commonwealth cultural evening, splendidly compered by Edward Ulzen of Ghana and the African Association for Literacy and Adult Education. This was truly convivial – we lived our enjoyment together. There were golden threads of elegant Indian dancing – young women in green and yellow saris moving in complex patterns on the lawn. There were silver threads of tuneful African singing. And there were coarser threads of comedy, such as an adult learning exercise in which Klitos Symeonides tried to teach a bunch of rather clumsy Britishers his neat-footed Cypriot dancing. At the end, after bouts of laughter and applause, Edward Ulzen gave us a Workshop anthem: *Rise Up CAETans*. As everyone sang, there was pure pleasure in the common purpose and determination to make the Association succeed.

Lastly, there was a more formal valediction. Professor Ramlal Parikh, Vice-President of the International Community Education Association, warned Workshop members as they prepared to move back to their own countries that adult education was always a struggle, that many types of development were 'soap opera' non-development and increased poverty and that life-centred education was more important than lifelong education. He implored everyone to avoid:

- *verticality* (or top-down thinking);
- *macroism* (as opposed to looking to the grass roots);
- *haveism*.

Adult educators should be less attached to bureaucratic professionalism than to community values. CAETA, because it came from the heterogeneous but global Commonwealth, could make it possible to *communitise*.

Professor Parikh was followed by Penny Eames of New Zealand who spoke of the impact on many of us of Indian culture as experienced and learned about at Ukai. She said:

> *It is a unique privilege which allows me to share with you* my *feelings*, my *impressions and* my *dreams formulated during this week.*
>
> *I came to this conference and to India from New Zealand, a green, mountainous country, a country with plenty of water, food, shelter and wealth. A*

country which is comfortable, complacent and materialistic, where wealth is measured in money and material terms. I was told before leaving home that having visited India I would never be the same again, that the impact of this huge country would change my life. I will not know if this is true till I return home, but I do believe the impact of India has already deeply affected my thinking, my philosophies and my politics.

During this week we have listened to many speeches. Of all, those of Dr Ariyaratne and Narayan Desai both moved me most deeply and, placed alongside the visits and the people I have met, have given me a feeling of the depth of spirit that is Asia – that is also India. India is a deeply spiritual/religious place, there is an intuitive quality, a (dare I say) magic quality, which pervades all else, yet this spiritual value is only a part of its impact. It is part of a total package which includes emotional, physical, intellectual and spiritual values. They are so deeply linked that to separate any component would be impossible. Each sector is interdependent. A search for quality of life and for happiness are the goals, with the individual always seen as part of the whole, so that the collective response to problems and needs is total and is therefore powerful.

As adult educators we come into this setting, many of us with pre-established value systems. Yet somehow they are irrelevant. We have often separated out intellectual or physical wellbeing and we don't take a holistic approach – we concentrate on single factors. In contrast, Ariyaratne emphasised the importance of awakening all *society, re-activating the* whole *village. He used the total language of education, training and empowerment, benefiting all, because everyone is a part of the complete process.*

Adult education involves intervention, often here in India by individuals, but there is no fear of individual action because it gives strength to the collective. The approach works as positive intervention, benefiting the village, bringing a 'joy of living', a 'balance of the environment' and therefore because all the elements are present a principle is established of peace and non-violence.

Let us now return to ourselves. What else are we learning here, what are we learning from each other? What have you heard?

The overwhelming message I've heard is that our traditional technical institution-based adult education is only a very tiny part of the whole education system, and not the most important. The young vets in the dairy co-operative went away to college, but most learning at the co-operative was based in the village, most of the learning was sharing knowledge. Skills exchange based on relevant technologies and relevant resources has continually been stressed. We have also looked at resources in adult learning and find that the starting point here is not looking for government grants and handouts or going to a foundation. The starting point is with our major resources which are people *– where they are, with their skills. Far more important is the principle of equal sharing by which we notice that within the village, members are sometimes teacher and sometimes learner. The movement in the village is towards self determination and self reliance. It is this model we can follow. Village resources are shared, keeping financial buying within the community or through support and the informal economy.*

Such action at local level makes collective action possible at national level and for us as members of an international organisation it is important that co-operative action is practised on a global level as well.

Living so close to Gandhi's homeland makes peace the next issue. To me

peace means respect of each other and respect for our different views. Peace doesn't mean there is no conflict – peace means debating, understanding, respecting and accepting differences. What we see here is a philosophy of peace without violence, but with debate and exchange.

If we learn nothing else from India – I hope we have learnt to be active advocates for peace. As adult eductors we carry that responsibility, acting locally and listening to needs. Involving all people in decisions.

It will be better still if we take home the wider message from India: the need to take account of the spiritual, physical, emotional and intellectual values as a total package in all our adult education work. In turn this will make it possible to work for global peace and respect of our neighbours.

SECTION B
LEARNING FROM EXPERIENCE

Chapter 3 *Reports of the Study Groups*

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CHAPTER 3

REPORTS OF THE STUDY GROUPS

1. INTRODUCTION

The work of the study groups at Ukai Dam was intended to build on the shared experience and ideas of members arising from their field visits and also on the wide range of individual experience and knowledge which they brought from their own work and countries. Nearly all the groups commented that the combination of these two sorts of experience proved a powerful stimulus to rewarding discussion.

In the light of the Workshop theme, there was a general concentration on the adult learning aspect of the various activities studied, whether in the field of literacy, health, co-operatives, income generation, rural development or women's needs. Resources for learning were interpreted widely – not just money or equipment, but also people and development programmes. The spirit was positive and practical – not one of sitting down to say nothing could be done without more resources. Rather, stress was laid on what was already being done with the limited resources available and what more *could* be done if we could identify and take hold of more resources.

Several of the study groups saw CAETA itself as a resource and commented on its possible role and operation. One group, that on Women's Education, devoted most of its attention to this. Some of their comments are further highlighted in Chapter 7.

This Chapter gives the reports of the five groups in their own words, with only slight editorial changes. It also includes a description by John Rooth of Australia on behalf of the group of early arrivals who looked at urban adult education in the huge city of Bombay. The membership of each group and the places they visited are given in the Appendices.

2. LITERACY AND BASIC EDUCATION (GROUP B)

(Group Convener: Paul Mhaiki. Rapporteurs: Abinash Mishra, with Uttam Chandani, Vijay Patil, Randolph Taylor)

Two distinct messages emerged. The first was that the needs of adult learners and adult educators far exceed the available resources. The second message was the recognition that needs and resources cannot be separated from each other. It was therefore agreed to attempt to identify all available and possible resources and delineate existing and future needs of adult learners as well as of adult educators and trainers. In the summary presented below, the suggestions given by the group have not been arranged in accordance with their importance, but are the spontaneous reflections of the members on issues related to adult literacy and basic training.

The members felt the lack of committed government policy on adult literacy and basic training and stressed the value of definite policies and programmes to strengthen adult basic training. In all cases, a survey of people's resources and needs must be made with the help of the intended participants before embarking upon any particular programme in any given area, while fulfilment of the basic needs of the people as well as conscientisation or development of critical consciousness among the people are essential to the success of adult literacy.

Since adult educators are a key resource, the issue of their training was discussed. It is

the group's view that adult educators should be carefully trained in the methodology of learning and that only well trained and preferably experienced personnel should be entrusted with the responsibility of training adults. Since most adult learners do not know where to start and what to do in their venture there is also some urgency in providing guidance and counselling services to the adult learners. The relationship between the educators and the 'students' should be based on equality and mutual respect. The banking concept of education (in which the teacher is the commander and the learners are passive ignorant listeners) should be replaced by the concept of participatory education in which both parties learn from each other.

Most members of the group expressed their concern for the lack of recognition experienced by both adult educators and learners in their quest for building a new social relationship. Adult educators need to be recognised more than is the case now: they need to be recognised openly and publicly at all levels, locally, regionally and nationally as well as internationally. The need for the recognition of the learners' achievement constituted a focal point of discussion and the possibility was raised of certificates which would be recognised by potential employers.

Among both the learners and the educators, the contribution of women must be properly recognised and valued. Women's knowledge, experience and skills are a vital resource and women should be seen as powerful agents of social change.

The members also touched upon the issue of the use of mass media in publicising and popularising adult education programmes. Proper use of media is important for both the educators and learners. While adult education programmes can be projected to the public through newspapers, radio, TV, etc., the trainers themselves can be made aware of the new techniques and resources produced in the field.

Other, local, resources could be utilised for adult education and training, such as indigenous culture and media. Drama, masquerades, puppetry, folklore, music in local styles and languages are excellent means of education.

It is recognised that the success of adult literacy and basic training programmes depends on the co-operation and collaboration of all types of extension educators working in the field. Integration and co-operation of various governmental departments and organisations engaged in developmental activities should lead to the best use of resources, in terms of people, equipment and money. There is also a need for interaction between formal and non-formal education; this would not only be a creative relationship but would also give adult learners access to the physical resources of the formal educational institutions, such as buildings and teaching/learning equipment, at times when they are not being used by learners in formal programmes. However, adult learning and literacy programmes must not become dependent on the formal institutions. They can also be carried out in community centres and at the worst in open-air spaces as well.

In addition, wherever possible, institutional structures such as adult education institutes, resource centres, folk high schools, etc. should be established and maintained in order to contrive the promotion of adult literacy and basic education and enable learners to progress further in a supportive environment. Preservation of documents and materials used in adult education seems to be a widespread problem. It could be solved by establishing databases, documentation centres and libraries at local, regional and national levels. Such centres and institutions would be of extreme importance in exchange of information and experiences as well as in exchange of documentation on adult education.

Adult education should be made interesting, simple and within the ability of the adult learners. This can be done by the use of appropriate aids – both visual and audio-visual. Many can be made from local materials and using inexpensive technology.

It is suggested that literacy and basic education should be viewed as a continuous

process and not just as a stop-gap or interim arrangement. Follow-up activities and post-literacy training are vital for sustained progress and so is the support of the local leadership, youth groups and other community organisations. Their involvement will not only facilitate activities, but their participation would also ensure the services of a substantial reservoir of resource persons from within the community. This would bridge any weak spot in adult education, i.e. bringing in resource persons from outside who often are neither familiar with the local problems nor can appreciate the problems in proper perspective.

Further, adult literacy and basic education and training for adults must not be treated in isolation from other developmental programmes and must be linked to the general policy of national development. Integration and co-operation among various government departments and agencies involved in adult education is necessary. Also important is the rapport and co-operation of all extension workers and officials engaged in developmental activities at the community level.

It was acknowledged by the members of the group that financial resources or funding is a major problem in continuing adult education programmes. More provincial and federal allocations are needed to sustain and improve the quality and quantity of adult education programmes. Support of international agencies such as UNESCO, UNICEF, UNDP, World Bank, as well as Regional Banks would be a great help in this direction. However, it is equally important that each local community should raise some funding to finance their own programmes.

An urgent use for increased finance is for transport. Adult learners need opportunities to exchange visits, problems and ideas and to have their experience widened by a little travel to study relevant organisations like co-operatives or equipment such as bio-gas generators. Also, volunteer and paid adult educators working in remote rural areas need some means of getting about.

Another need for money arises from the call for better treatment and status for adult educators. Better salary and service conditions would not only provide incentive to the hard work but also attract qualified and efficient personnel to give a new meaning and dimension to the programmes of adult education.

The group had two main conclusions, one about adult basic education and one about CAETA. On the former, literacy and basic education should cover the totality of experiences needed to improve the quality of life of the adult learners. It is the learner not the educator who is the focus of attention. Literacy Basic Education must be supplemented by training in productive life-skills as well as training in nutrition, health, family planning and such other matters which relate to, and benefit the adult learners in their day-to-day lives.

On CAETA, the group said: The need for a pan-Commonwealth professional liaison among adult educators is recognised, in order to share information, literature, action research and pilot projects undertaken in different countries of the Commonwealth. Such professional sharing of ideas and views nationally and internationally is viewed as a positive means of enriching and improving continuing programmes at all levels, while fostering of research and sharing its results can encourage new policies, programmes and projects. Research has been the life-blood of modern society in all aspects of its development. While research is extremely important to provide new dimensions and new directions, evaluation is equally essential to determine the level of progress made in various areas of adult literacy and basic education. CAETA can be a resource to encourage both research and evaluation.

3. CO-OPERATIVES: AN IMPORTANT MECHANISM FOR ADULT EDUCATION (GROUP C)

(Group Convener: Peter Kenyon. Rapporteurs: Peter Kenyon with the group)

Preamble

This paper was prepared by a group interested in the role and potential of co-operatives as a vehicle for adult education. Background was provided by members with experience in co-operative education and development and by the field visits to a variety of co-operative organisations within the State of Gujarat.

Introduction to the Co-operative Movement

In 1844, a group of disadvantaged workers in Great Britain sought to improve their way of life by forming the Rochdale Society of Equitable Pioneers. Their stated aims were:

- *The establishment of a store for the sale of provisions, clothing, etc.*
- *The building, purchasing or erecting of a number of houses in which those members, desiring to assist each other in improving their domestic and social conditions, may reside.*
- *To commence the manufacture of such articles as the society may determine upon, for the employment of such members as may be without employment, or who may be suffering in consequence of repeated reductions in their wages.*
- *As a further benefit and security to the members of this society, the society shall purchase or rent an estate or estates of land, which shall be cultivated by the members who may be out of employment, or whose labour may be badly remunerated.*
- *That as soon as practicable, this society shall proceed to arrange the powers of production, distribution, education and government, or in other words, to establish a self supporting home colony of limited interests, or assist other societies in establishing such colonies.*

Their example became a vision for what could be achieved through co-operative action, and 140 years later, the co-operative model is being used in most Commonwealth countries as a major vehicle for local and national development, and for the fulfilment of a wide range of consumer, producer, educational and social needs. According to the International Co-operative Alliance, there are currently approximately 400 million co-operative participants worldwide, belonging to 700,000 co-operative associations, thus making it the largest socio-economic system in the world.

Field visits and discussions during the Workshop helped study group members to identify the key role co-operatives can play in the adult education process and in the achievement of many community development objectives. The Workshop experience, including the exchange of information about co-operative activity in various Commonwealth countries, clearly illustrated the power of co-operative action, and the effectiveness of the co-operative organisation to mobilise resources, to raise standards of living, improve lifestyles and enhance individual and group development.

The strong inter-relationship between adult education and co-operative development became apparent. Adult education is concerned with the development of the individual within a social context and emphasises the importance of participation and experiential learning as key elements of the process. Co-operative practices provide ideal vehicles for the achievement of such goals.

Finally in the course of the Workshop, the group began to grasp the reality of Charles Cole's famous statement that the Co-operative Movement represents *humanity's eternal yearning for community.*

Co-operative Definition and Principles

The definition of a Co-operative accepted by the group was: *A group of people who voluntarily come together to form a legal organisation on the basis of equality, self-help and mutual aid, with the purpose of jointly promoting their socio-economic well-being in a democratic manner, while adhering to the principles of co-operation.*

The important principles of co-operation underlying this definition and universally accepted are:

- **Open Voluntary Membership** with no discrimination on political, racial, religious or sex grounds. A co-operative is open to all who can make use of its services and who accept responsibilities of membership.
- **Democratic** in nature, with the principle of 'one member, one vote' operating in all voting systems.
- **Strictly limited interest paid on share capital.**
- **Surplus or savings belong to members.** After deciding on proportions to be set aside for the development of the association and the provision to community services, the remainder is distributed to members in relation to their patronage of the co-operative and not in proportion to capital contributed.
- **Provision of Education,** both to the membership, and the wider community in regard to the principles and practices of co-operation.
- **Encouragement of co-operation between co-operatives.**

A wide variety of co-operatives have evolved, based on the above definition and principles, and reflecting the needs of their memberships. These include consumer, marketing (producer), worker, educational, community enhancement, special group (e.g. women, youth), housing and credit co-operatives.

Co-operatives Within the Southern Gujarat Region

All group members were impressed with the significant improvement made by groups and individuals who had started in a condition of economic poverty. Co-operatives represented 'an oasis of hope' in an area of such major economic and social need. The group had the opportunity of interacting with the members of three co-operative systems, namely:

- The Amari Mandli Women's Milk Co-operative (established in 1975).
- The Nishana Village Milk Producers Co-operative Society (established in 1976).
- A range of co-operative associations operating under the guidance of the Vedchhi Pradish Sera Samiti in Valod District (developed since 1954).

In all the co-operative systems observed, very real economic, social and personal achievements were evident. All had significantly increased the income levels of members and provided the infrastructure for a comprehensive range of socio-economic developments. The rewards of group participation reflected in improved communication, leadership development and a sense of belonging were also evident. The major goals of adult education were being achieved, and above all the co-operatives were providing a focus, meaning and value to the educational process.

Generally, the group identified a number of key elements that has contributed to the success of the co-operatives:

- the energy, vision and skills of key individuals
- the support of a major community-based organisation (e.g. church, resource agency)
- commitment over the long term
- critical awareness by participants of their social and economic position
- faith in the co-operative process and their leadership
- practical concrete results that encouraged further action
- 'bottom up' rather than 'top down' approach
- a commitment to vocational training.

The Co-operative as a Tool for Socio-Economic Development

The study group formed the firm impression that the co-operative vehicle is relevant to both developing and developed countries. It is evident that the co-operative movement can be the catalyst, focus and change agent across a wide range of areas of interest to adult education. The co-operative provides the entry point for the adult educator and community developer in terms of initiating action in:

- personal development and social interaction
- unemployment response
- income generation activities
- vocational training programmes
- breaking down traditional sex roles
- literacy programmes
- rural development
- locally-based credit institutions
- forging better lateral and vertical communication linkages
- political awareness
- resource management
- leadership development
- promotion of the value of education.

In summary, the co-operative can provide a group with a commonality of purpose in tackling their socio-economic needs.

Relationship Between Co-operatives and Adult Education

In developing the role for the adult educator, a number of key observations provide useful starting points:

- A very strong similarity exists between the goals, content and processes of adult education and co-operative action.
- The co-operative movement has always valued education. A commitment to education is one of the essential principles of co-operation. Several countries (including India, UK, Malaysia, Canada) have established co-operative educational institutions and tertiary programmes.
- A common cause of failure amongst co-operatives is simply that members often do not understand what they are doing. Co-operatives cannot be expected to succeed unless there is a comprehensive programme of education and training before the co-operative is started and which continues forever afterwards.

- The co-operative provides the ideal structure and motivation for the implementation of a wide range of adult education programmes.

The experience of the co-operative movement in all countries highlights the need for a comprehensive education programme at a number of levels including:

(i) Community Education/Promotion/Pre-Member Education
Involves programmes aimed at increasing the awareness of people to the ways and means of improving their situation through co-operative action.

(ii) Functional Literacy Programmes
These programmes are a prerequisite for most other areas of educational focus, especially in developing countries.

(iii) Member Education
This needs to become an integral part of the overall communications system of the co-operative, and seeks to help members improve their participation in the group, inform on rights and responsibilities and enhance the group consensus processes.

(iv) Management Education
Key co-operative members/officials need to acquire knowledge and skills to be effective in their leadership. These include:

- communication skills – how to keep people informed and involved
- specific duties for the business manager, chairperson, secretary and treasurer
- accounting and financial issues
- marketing including product/service identification, market research, sales and distribution strategies
- co-operative law
- employment law.

(v) Vocational Training
Co-operatives quickly develop the need for a range of technical and specialist skills related to their activities.

(vi) Change Agent Education
Fundamental to the initiation and development of co-operatives is the input of animateurs/change agents who can provide the vision and necessary skills. Such people need to acquire, practice and perfect a body of knowledge, skills and attitudes within the fields of community, personal and business development.

(vii) Education of Decision Makers
It is essential that the value of co-operative action receives a higher priority in policies and programmes of national and local authorities. A systematic programme of consciousness-raising needs undertaking amongst key decision-makers, including politicians, government officials, business leaders, academics, trade unionists and leaders of voluntary community organisations.

A number of institutions/agencies could become involved in the direct provision or brokerage of education and training relating to co-operative development. Such groups

include universities, churches, voluntary organisations, local based resource agencies, service clubs, professional associations and trade unions.

In summary, there is significant scope for adult educators to utilise and enrich the co-operative movement. They can make an enormous contribution in terms of co-operative process and content. Adult Educators have a role at all stages of co-operative development.

Implications for the Commonwealth Association for the Education and Training of Adults (CAETA)

The study group recommends that CAETA consider the various ways in which adult educators might contribute to the development of co-operatives. These might include:

(i) Promotion of the value of co-operative action, seeking to raise its priority on the national agendas for educational, social and economic development.
(ii) The exchange of experiences through documentation of case studies, publications and exchange visits.
(iii) The educational training of the change agents/animateurs involved in the development of co-operative action.
(iv) Liaison with other organisations committed to the development of co-operative activity including national and international bodies such as the International Co-operative Alliance and ILO.

Concluding Statement

Members of the study group were most optimistic about the value of the co-operative in national and local development. Evidence from our Gujarat experience indicates that there has been incredible social and economic progress over the last two decades through the co-operative movement. For the adult educator, a most useful and proven tool is available. John Holt's famous words on education could be describing the co-operative process:

True learning – learning that is permanent and useful, that leads to intelligent action and further learning – can arise only out of the experience, interests and concerns of the learner.

4. AGRICULTURAL AND RURAL DEVELOPMENT (GROUP R)

(Group Convener: Rahim Sail. Rapporteur: Mrs Baljinder Mann)

Introduction

The majority of the people in the developing countries of the Commonwealth live in rural areas where they derive their livelihood mainly from agriculture, and where for many generations they have contrived the meaning of life through their cultures, values and beliefs. By and large, rural communities live below the poverty line, even though scientific and technological advancements are abundant. But yet the poverty which continues to plague rural masses in the developing world is essentially due to the so called 'established' economic structure and the lack of critical and social awareness among the rural populace.

If poverty and its related maladies are to be eliminated from our rural communities, a deliberate attempt must be made on the development of critical and social awareness through educational and training programmes. In this regard, development programmes intended to benefit the rural poor must emphasise not only the practical and vocational aspects but also the ability for the rural poor to focus their interests clearly in the society in

which they live and to assist in their organisation to pursue more effectively the achievement of these interests.

Though the need for systematic and well-planned adult education programmes to alleviate rural poverty cannot be over-emphasised, such programmes should be developed collaboratively with the community so as to reflect the community's own purposes and needs. This participatory process in the development of adult education programmes is vital to ensure that the rural poor share in and benefit from the intended goals of the programmes.

In addressing rural poverty, one could not escape from discussing agricultural activities and other rural development programmes. The concept of rural development itself is more than just economic growth; it is a planned process of actions aiming to bring about changes in knowledge, attitudes and skills, so as to improve the quality of life of the rural population. The focus of rural development is the development of the people with the ultimate aim of realising and unfolding their potential through educational programmes.

The general statement above was drawn up after two field visits, one to the village of Salud and one to Vedchhi. These visits are described below and conclusions drawn from them.

Field Visits: 1 The Village of Salud

Between 1968 and 1972 the Ukai hydro-cum-irrigation dam was built. It resulted in the displacement/resettlement of 146 villages and approximately 60,000 people, regrouped into 35 clusters of four to five villages in each cluster. The resultant lake which was formed was 200 square miles. The submergence required the acquisition of 148,584 acres for resettlement. Ninety percent of those relocated were 'tribal' people and were primarily farmers, although not all of them had their own land. The village of Salud consists of 133 families with a total population of about 2,000 people. Approximately 50% were Christians and the remainder Hindus belonging to two lower castes.

The stated official policy which directed the relocation was to replicate what the displaced villages had in terms of ownership of land, places of worship, etc. Before relocation, the villagers farmed fertile valley land. In their new places, the farming land was of a lesser quality and nowadays fewer of the villagers are primarily farmers. The majority of the villagers became involved in fishing and were trained in fishing and making and repairing nets.

Twenty years after relocation, the villagers felt that they were no better off although they had more cash incomes and better housing. Many of them said that they would have preferred to have continued farming. Even though there is more water in the whole area, effective access by villagers to water is more restricted, i.e., there is no water for irrigation and the greatest problem mentioned by the villagers was the shortage of reliable drinking water (there are three wells in the village but two of them were dry at the time of the group's visit).

The diet of the villagers has changed since relocation, in that fish, goat and chicken were available (although the latter two were available even before relocation). Millet and pulses are still farmed for local consumption. Cow and goat milk are also available, but the animals are traditionally kept and there is no evidence of modern animal husbandry techniques being taken up. There seemed to be little malnutrition in the area.

A total of 10 villages in the area have formed a fish marketing co-operative, consisting of 320 members. The fishermen have been trained to make and repair fishing nets, but they buy their fishing nets from elsewhere, with a government subsidy of 50% of the cost. They only repair their nets.

There is one primary school in the village (there was none in their former village). The closest secondary school is about 30 km away. The non-material cultural life appeared to be

of major significance.

Observations and Questions. It was difficult for the visiting team to talk directly to the villagers since the only interpreters available were the official programme organisers who had the tendency to respond or interpret on behalf of the villagers. It would have been preferable if neutral interpreters had been assigned to the group. Some of the questions raised by the visiting team were:

(i) The effects of the primary school in the village is unclear, including the service it gives to adults. The adult illiteracy rate was not available. The children were said to drop out of school early and/or attend school irregularly. The implication of this is that people may lapse back into illiteracy.
(ii) It is not clear what the relationship might be between the new-found occupation of fishing and the usage of literacy skills.
(iii) It was seen that the official policy was to replicate in the relocated villages what the people already had rather than use the opportunity to decrease the inequitabilities of land ownership and hence of standards of living.
(iv) In addition to forming a fishing co-operative, it might have been valuable for the villagers to have formed a marketing co-operative for agricultural products.
(v) In a brief visit, it was not possible to find out who controls the fishing co-operative or to understand the power and kinship structure in the village.
(vi) We were unable to find out the role of various extension agents, e.g. agriculture, fishery, animal husbandry or the availability of credit. As far as we could gather there were no commercial handicrafts practised in the village.
(vii) The role of the 'middle man' in the marketing structure in the village was not clear. Also we do not know the extent of indebtedness.
(viii) We did observe that local culture was strong and that traditional customs continue to be practised, including early marriage.

The nature and quality of the visit limited the amount and depth of historical and other information we were able to collect. This limitation must be acknowledged.

Field Visits: 2 The Institute for Total World Revolution (Non-Violent), Teacher Training College and Community School, Vedcchi

The study team visited three separate but inter-related institutions which deal with adult education based on the Gandhian principles of non-violence and total revolution.

(i) Institute for Total World Revolution (Non-Violent). The Institute was initiated by Narayan Desai in the early 1970s (although adult education started some 60 years ago) when he embarked upon a student and youth movement which he described as a movement for Total Revolution (or Total Non-violent Transformation). The objective of the Institute is overall enrichment of life through economic, intellectual, cultural, social, educational, political, moral and spiritual transformation of the individual and society. It has been supported morally and materially by Jayaprakash Amrit Kosh, Sarva Seva Sangh and the National People's Committee (all three leading Gandhian workers' organisations of India).

The Institute specialises in participatory methods of training. It does not offer certificates and its 'graduates' usually go back to work in their own communities upon graduation. It runs a 10-month and a three-month programme each consisting mainly of skills training, information leading to widening the horizons and attitude training.

(ii) Teacher Training College. The College, like the Institute for Total Revolution, is based on the Gandhian philosophy. The trainees come from all over India and are trained in agriculture and rural science. Upon graduation, the trainees would work in their own communities as teachers and development workers who are totally committed to their professions.

(iii) The Ashrama (Community School). This school was founded by a veteran Gandhian named Jugatram Dave and is devoted to the teaching and practice of social change through non-violence. The community school objectives are: imparting of life styles suitable to the developmental needs and aspirations of society; the projection of Gandhian philosophy through tribal educational experiments; and extension of the ripple effects of the Gandhian philosophy to other districts in Gujarat. The Ashrama as an institution of learning functions through four major faculties, each of which is involved in some aspects of social reconstruction.

School of Sociology: focuses its training on social issues, such as youth volunteer work, agricultural extension, health and sanitation.

School of Education: is responsible for teacher training. The programme prepares secondary school teachers with emphasis on practical agriculture, not just as a means of life but as a way of life. Students are also expected to undertake other useful national projects aimed at alleviating human sufferings.

Peace Corps Training: a programme geared to providing service to the needy as an act of love. The programme has been involved in such activities as flood relief, refugee relief, etc.

School of Technology: seeks work on technical and engineering assignments from the public on matters such as designing solar cookers and bio-gas systems (energy), and the fabrication of hand tools to improve farming methods (agriculture).

Observations and Questions. There was a noticeable and impressive spirit of togetherness and commitment to the institutional philosophy among the staff members of all the institutions visited, but the group felt that there was perhaps an idealisation of the glories achieved by the founding fathers of the institutions. This tended to over-shadow the need to plan effectively and realistically for the future.

The group appreciated the emphasis on activity methods of teaching and learning, but were uneasy that there was rather a small number of staff members to take care of a proportionately large student population. Since it was not possible to talk to the students, the group could not judge their level of commitment to the Gandhian philosophy or the quality of their learning.

Policies, Needs and Resources for Rural Development

The ideas put forward here are not based only on the shared experience of the field visits made by the group, but rather a blend of ideas arising from the field visits with the diverse experiences of each member of the group.

(i) Rural development is more than agricultural development. It is also much more than just economic growth. It includes all systems of rural living and how these systems affect and are affected by the community's resources, purposes, needs and values.

(ii) Rural development programmes need to be developed and implemented with full

participation from the people, taking into account the availability of local as well as external resources.

(iii) Government policies on rural development should encourage the development of vocational/agricultural skills as well as of rural people's capacities to function effectively in their own communities, as well as to organise for their own interests.

(iv) Rural development programmes should ensure the availability of such resources as basic infrastructure, appropriate rural technology, incentives and an efficient market system.

(v) Economic goals are important in any rural development programme, but they should not be over-emphasised and must be planned carefully so as to avoid the 'rich' becoming richer at the expense of the 'poor' becoming poorer. Rural development programmes should aim, as far as possible, at an equitable distribution of wealth and to improve the overall standard of living of the majority.

(vi) To avoid the massive problem of rural-urban migration in many of the developing countries of the Commonwealth, rural development programmes must benefit the majority of the people and must focus on developing the individual person to realise his/her full potential through educational and training programmes.

(vii) Government policies on funding adult education and vocational training need to be reviewed to correct the present imbalance favouring the formal educational system. If any government is serious about improving the standard of living and the quality of life of the majority of the rural population, then the allocation of funds for adult education and vocational training for out-of-school youths and for adults must be increased, and the vital interactions between formal and nonformal, child and adult education be recognised in policy-making.

5. VOCATIONAL EDUCATION AND INCOME-GENERATING ACTIVITIES (GROUP V)

(Group Convenor: Akanisi Lewaravu. Group Rapporteur: C. F. Odaet)

Introduction

The group visited communities in Surat District where there are ongoing projects of vocational training and income generation: Borpada (Women) Milk Producers' Co-operative Societies; Nishana Village Milk Producers' Co-operatives Society; and a complex of co-operatives in Valod county.

Field visits to these places provided a range of diverse experiences and activities upon which discussions and conclusions were subsequently based. For example, in the first two milk producers' co-operative societies, the central activity was milk production, which not only enabled vocational training to be provided but also income generating to members by way of profits from their efforts. In the case of Nishana village, there were also forestry activities. In the co-operative complex of Valod country, varied activities exist: a carpet weaving training and production unit; a dairy co-operative which is a genuine and self-governing co-operative; a fish training co-operative in which government officials employ men on day wages. A large voluntary organisation under the contract of trustees has sponsored a wide variety of rural industrial activities in another poor area comprising 40

villages. More activities include: dairying; poultry farming; rabbit breeding; basket making; carpentry; mudbrick manufacturing; and building, fish farming, cotton spinning and weaving, diamond polishing. Each of these activities was run on a co-operative basis. There was joint ownership and control by committee, athough the overall organisation seemed paternalistic.

In all these projects there was evidence of vocational training and income generation but only one, as far as the group could judge, provided supporting education to enable members to take responsibility. We organised our discussions under the following headings:

- What can we learn from the field visits?
- What do we mean by Vocational Training and Income Generation?
- How do we relate these to the Non-formal and Formal sectors in terms of organisation and resources?
- What are the implications in terms of economic and social change?

What follows is a general consensus based on this framework.

Conclusions from the Field Visits

It was agreed that the projects revealed qualities of value. For instance, in all cases, it was evident that there is non-formal training provision on-the-job. Indeed vocational training has brought together those communities which are involved in the various activities which the group visited. The projects which are targeted to special groups in the communities have been successful (especially where men and women are equally involved). There were also economies of scale, through the use of the available facilities for training. Everyone was willing to learn and the learners relied heavily on honesty and goodwill. There was an element of trust among participants and their committees.

There was visible improvement in health and general community living and communities were benefiting in terms of the generation of some income for villages and families. There seemed to be a full utilisation of existing facilities and resources for the development of economy-related skills. There was also a gain in self-confidence, especially noticed in Nishana where the women were able to speak out and share their experiences.

There were, however, reservations regarding the structure of some projects. For example, there seemed to be external imposition of what is to be done in these projects. In some cases, there was tight educational control of what was to be learnt by the participants and how it was to be learnt. In some instances, people (members) did not feel part of the project or able to speak for themselves. Sometimes, answers were guided and guarded. Regarding control, one observed a group within a group, e.g. the Nishana Village Milk Producers' Co-operative Society, where the church seems deeply involved. There is then a danger that if a larger group collapses, it takes the smaller group with it. The same can be said of leadership and assessment needs.

In all cases, one observed projects in which things are being *done for* the poor – indeed the poorest of the poor. We were then left with several questions arising from the fieldwork. Who is really in control of vocational training? How are the needs assessed? Are these projects stopgaps, as some of them have been there for some twenty years? What is the number of the target groups? In the last question it was noted that the number of the learners in the model fish pond and the Borpada (Women) Milk Producers' Co-operative Society was very small. Moreover, self perception, e.g. as co-operative members or paid employees seemed to vary considerably.

Vocational Training and Income Generation

The group discussed in some details what they meant by vocational training and income generation. From the discussion it was easy to link the two. The group felt that vocational training should aim at the provision of skills for self employment and should lead to self sufficiency to enable a community to enter the modern sector of the economy. The training should provide continuous improvement of life and should therefore be a continuous process. Vocational work may not be directly income generating – e.g. child rearing – although it enhances the potential for income. It was noted that there are two ways of getting vocational training: sharing within a community and external to the community.

It was accepted that vocational skills which are taught should be relevant. They need to be multi-purpose and ought to raise confidence in the learners; trainees need to be made aware and conscious of their abilities through such training. Relevance was stressed throughout the discussion on this item. Skills acquired through vocational training must have something to do with learning *to do* and learning *to know* – as two important, inseparable twin activities.

On the negative side it was observed that professional adult educators can be a liability in vocational training and income generation because they can be too rigid. Moreover, over-stress on income generation could be an inhibiting factor on other aspects of development. Although external agencies could be a liability if they pulled out too soon from vocational training projects (i.e. if they take a short-term approach) they are useful, for without them some of these projects would never start.

Relating to Non-formal and Formal Organisation and Resources

One caution the group gave themselves was the reality that most people in our communities want their children to go to formal education. Therefore in trying to establish a relation between non-formal and formal training, there is need to select activities which are most relevant to the needs of individuals and community, including social and political awareness. Such needs should be specific and localised rather than generalised certification (certificated courses). In this context, the greatest resource is the community group itself and decisions should be made as close to the people as possible.

Formal education usually has more resources than non-formal. Very often non-formal education does not have access to these resources even when they may be available. For example, schools are free for other use in the evenings, weekends, or holidays but are often not turned over to wider community activities at those times. The group recommended that some resources allocated to formal education, including money, should be moved to the non-formal sector. There should be moves towards an integrated policy on education to bring non-formal and formal education together. This would facilitate structural changes and changes in the formal curriculum to enhance non-formal education. It was strongly felt that teacher training has an important function in developing this relation and that there must be curriculum changes in teacher training. These observations were seen to be applicable in both developing and developed countries. Non-formal education is essential in rural developing countries as well as cities in developed/industrialised countries. On a cautionary note, non-formal education should not be seen simply as an alternative to formal education; rather they should complement each other.

Implications for Social and Economic Change

Vocational training and income generating activities can lead to either positive or negative changes in society and the economy. The optimistic view was that economic and social changes would be brought about by development resulting from (or facilitated by)

vocational training and income generation. Success requires policies which emphasise improvement of quality of life for the community as a whole rather than just the increase of production as such. It also requires a move away from rigid, centrally controlled programmes.

There is a need to empower people, in particular to empower and involve women through the educational processes of learning to know and to do. This should open their eyes to the oppressive structures which tend to inhibit quick, smooth, social and economic changes. Whatever changes are envisaged, one should remember the rural and agricultural base in developing countries; relevant agricultural training is therefore a priority. Transferable skills are more important than very specific ones in a rapidly changing society and vocationing training is a failure if the trainees cannot move into appropriate work at the end of it.

Vocational training should strengthen our rural base without necessarily stopping rural urban movement. In this way vocational training and income generation should attempt to provide more people with skills in the rural areas than is the case now.

The group also noted that there are varying sets of needs, in terms of what adults want to do with their lives. Countries must therefore decide what they want in order to reduce unemployment. One way is to integrate efforts to have quality of life in rural communities equal to urban life. This implies making choices, and if we want people to have a choice, we must teach them how to choose.

The pessimistic view in the group warned that success in vocational training and income generation do not in themselves imply total improvement, as there are other factors. There is a need to be aware of possible problems introduced by developing skills, e.g. men may find it hard to adjust to changing relationships when their wives become financially independent. It may well be wise to go slowly and to include a wide range of activities in our efforts, e.g. literacy.

Role of the Adult Educator

In any expansion of vocational training and income generating programmes, with all their implications for social and economic changes, adult educators in our communities should have important roles to play.

The modern adult educator is an orchestrator, who facilitates learning by bringing together persons with skills to impart both from within and outside the community. His/her role is not to create dependency but to foster confidence and self-help, to enable adults to respond to a range of challenges in their environment by using their own ability and the resources which they have at hand. The adult educator thus must see him/herself as facilitating dialogue and interchange within the community whereby members of the community are made conscious of their various needs and of the resources which they command to meet those needs. In order to perform this role, he/she needs skills, e.g. communication and the right attitude in terms of openness, flexibility, sensitivity and apathy for the community's values and traditions.

6. WOMEN'S EDUCATION (GROUP W)

(Group Leader: Pat Ellis. Group Rapporteurs: Avtar Brah and Jane Hoy)

Introduction

We welcome this unique opportunity to participate in this inaugural conference, particularly in the programme of field visits. We are immensely grateful to all the people of Gujarat who have made us feel at home and gone out of their way to extend hospitality with very limited resources.

One of the major issues raised in the Workshop was in relation to what were to be the guiding principles of such a new organisation. We were inspired by what we saw on the field visits, for they offered concrete examples of philosophies in action which we think can and should inform the work of the Association. We were impressed by the ways in which women are struggling in adverse circumstances and also by the support of men in their struggle. We should challenge the beliefs, systems and structures which oppress women, through a process of empowerment which enables women from all walks of life to take action for themselves.

The Association: Structure and Accountability

(i) The majority of students and workers in adult education are women, yet women are seldom found in senior positions in the educational hierarchy. One of the ways in which this structure in adult education can be changed is to ensure that *field workers* and the views of those they work with are adequately reflected in the structures of this Association. To make sure this happens, the Association should develop strategies in how best to reach women and other workers at grass roots level.

(ii) Association's Programme. In all aspects of its programme the Association should give priority to projects where adult educators are working with women, from rural and urban areas, who have been excluded from access to economic, political, social and educational resources.

(iii) Gender Issues. A critical perspective on gender should appear in all the work of the Association. There should be encouragement and support for women and men to include gender issues wherever they work.

(iv) Sexism. We would like to underline these principles with an instance, which should encourage us to remain vigilant where assumptions about hierarchy and el' ism are concerned. A young woman teacher at the Workshop was asked: *'You are a simple class teacher. How did you get here? Is your project connected to a University?'* We suspect that this indicated an expectation amongst some members that her age, sex and institutional position were not appropriate to participation in this Association.

(v) Racism. We also wish to draw attention to the subtle and not-so-subtle ways in which racism shows itself even in an Association where there may only be a minority of members from the 'Old Commonwealth'. 'Colonial' attitudes can still survive, sometimes quite unconsciously, in a Commonwealth of independent nations. What we have observed points to ways in which delegates have not acknowledged the way in which their own actions contribute to the perpetuation of unequal power relations between black and white, men and women, young and older. We know that the colonial tradition has reinforced this

relationship in all sectors of education. As Mr Desai pointed out in his inaugural address, *'Change must begin with ourselves, both as individuals and as an Association.'*

We can best illustrate his argument by the use of concrete examples here at the Conference.

Accommodation. Firstly we wish to make it quite clear that we are **not** criticising the standard or level of service, but we do criticise the way in which the majority of participants were segregated on what can be seen as their country of origin, so that most participants from the 'Old Commonwealth' were housed together, while other participants were accommodated elsewhere on what again looked like their area of origin.

On the level of everyday interaction there were a number of jokes and comments which could only be understood as racist. For example, there were derisive comments about the supposed obsession of the Third Worlders with qualifications – as if qualifications are not considered to be crucial in the West, as they in fact are.

We also observed gestures, body language and other incidents which indicated a lack of respect by some Workshop participants towards others.

A Women's Perspective

What does all this mean for women's education? We have begun with these issues because they are part of the context in which women's education takes place. Any programmes that the Association plans to develop or support should be informed by a women's perspective. All of us should be vigilant about the divisive effects of sexism and racism in all forms and at every level. This is crucial if we are to achieve unity in diversity.

What is Women's Education and Training?

We all began to realise, despite the diversity of our individual work and projects, how similar are the problems faced by the majority of women, especially those from poor or working class backgrounds. Women's educational needs are often neglected, given low priority, or do not attract adequate funding and interest (unless they turn out to be successful!). This raises questions of resources and highlights how central women's education is to any programme which aims to improve quality of life for all.

Both in the field visits and from the experiences of women in our group it was clear that the starting point for any successful project or programme must be with women themselves. Key concepts which emerged from discussions are:

- cooperation
- democratic participation
- functional education and training for economic independence
- confidence and self assertion
- mutual respect
- non-hierarchic ways of working together
- introduction of new skills which challenge sex role stereotypes (in whichever way appropriate)
- training of local women who then share their skills and train others in their community
- an approach to education and training which does not follow the usual demarcation between professional specialisms such as health, literacy and agriculture.

Implications for Training. This last point, together with the above list, suggests a form of professional training which does not compartmentalise and reinforces an integrated approach, drawing on local knowledge and experience.

The Role of CAETA

What, then, is the role of the Association in facilitating this process and how can it reinforce what we have already learnt from these rural and urban experiences?

(i) Newsletter. *Content.* Every issue should pay attention to gender issues and women's education and training. For instance there should be emphasis on feedback and what we have learnt in our own work, programmes, training, etc. It should also contain information on up-to-date trends, statistics, abstracts, etc. on women's education. *Editorial Responsibility.* The post of Editor should be rotated between different parts of the Commonwealth, although production and distribution should take place at the Secretariat to enable regions with less resources to play a full part. The Editor should be an ex-officio member of the Council.

(ii) Workshops and Conferences. *Conference Committee.* This should show an active commitment to gender equality and women's education and training both in the committee membership and programme content. *Content.* There should always be an effort to link practice in the field with broader themes. *Participants.* Conferences should actively seek to attract and involve participants from every level in the field of women's education and training. *Reports.* Should be clear about who they are written for and to what use they are to be put. Often, a report on the *process* of a conference, with recommendations, conclusions and outcomes is useful elsewhere. *Regions and Localities.* Where regional meetings are held, every effort should be made to encourage local women members, at all levels, to participate. CAETA should also be represented at International Conferences by individuals representing the local membership.

(iii) Centres and Specialisms. We are broadly sympathetic to the geographical spread of Centres, but must insist that all Centres integrate gender issues and women's education and training in the programme and that organisers are drawn from among practitioners. We agreed that the title *Women's Studies* should be renamed as *Women in Development Studies. Activities.* Should include women's workshops, training, seminars etc., supported by adequate resources. It is also essential to organise workshops so that men can sensitise themselves to gender issues. *Outcomes.* There should be tangible outcomes directly relevant to practice. This means that proposals for research should be action based. Any research should be reported in a form useful to practitioners and not only in a form suitable for academic publication. *Training.* We have already pointed to the need for an integrated approach to the training of adult educators and feel this is not only relevant to work with women. We would expect this perspective to be developed in links with other training agencies.

(iv) General. *New Posts.* All job descriptions should indicate that the Association has an explicit commitment to women's education and training. Applicants should be able to show evidence of commitment and understanding of women's education and training. The Appointments' Committee should also reflect this emphasis. *Women's Concerns.* Whenever there is an event of the Association, time and space should be made for women to meet formally as a group.

7. URBAN ADULT EDUCATION (BOMBAY STUDY GROUP)

Reflections by John Rooth

Some 30 members of the Commonwealth Association for the Education and Training of Adults, from more than 20 different Commonwealth countries, assembled at the SNDT Women's University, Bombay on Thursday, 19 March, 1987. Professor Alan Rogers, Secretary General of CAETA, indicated to the gathering that the primary objective of the tour was to give participants some understanding of problems facing adult educators in the large Indian city. He explained that the keynote of the activity was its informality. This account of the tour reflects the reactions of one individual and is not in any way intended to be a formal response of the whole group.

The tour was preceded by two addresses which focused on the living conditions in Bombay and associated educational needs of its adult population. Professor Kamalini H. Bhansali spoke first on *The problems of adult education in a city like Bombay*. Professor Bhansali, recently appointed Vice-Chancellor after 25 years as Registrar of the SNDT Women's University, gave an overview of recent trends in adult education in India and the progressive involvement of institutions of higher education.

In 1970 the University Grants Commission of India set down guidelines for the establishment of Departments of Adult Education and SNDT was one of 15 universities to form such a department. SNDT was founded as a Women's University and its adult education programmes stress problems facing Indian women and their families, such as the difficulties resulting from exposing Indian children to Western ideas and lifestyles. The University Grants Commission escalated the function of adult education in 1977 giving it the same priority as teaching and research. (Professor Bhansali spoke of this as *the third dimension*). In the following year the Indian Government announced the introduction of its national adult education programme which made major use of university students as teachers.

The programme was revised in 1983 and in its announcement of proposed changes the Indian Government stressed the importance of point 16 of a new 20 point Government programme proclaiming the universalisation of education and new literacy objectives which would involve higher education institutions, comprising some 150 universities and 4,500 colleges. Adult education was made a voluntary activity in which units of 30 adults were taught by university students. By 1985 about 90 universities and also most 50% of Indian Colleges were involved in the national programme and 4 million out of the programme target of 10 million people were receiving literacy instruction.

More recently, attention has been given to improving ways of teaching literacy, including the distribution of teaching kits and the practical adoption of the slogan: 'each one, teach one'. Surveys of the total needs of districts are now customary, resulting in the co-ordination of all local agencies engaged in adult education. By 1995 India hopes to achieve the objective of increasing the number of its literate population by 10 million in 10 years.

Professor Bhansali outlined the difficulties already experienced in the programme:

- Many of the illiterate population see little or no reward in becoming literate.
- A high drop-out exists when people feel the pull of competing commitments, e.g. the care of their children and their farms and attendance at religious festivals.
- There is a lack of trained teachers. University students are often not highly motivated and in any case place a greater priority on their own needs (e.g., preparation for university examinations). In any event, teachers participating in the programme receive little credit or reward for their work.
- Suitable accommodation for classes and such necessary support services as child care are almost totally lacking.

Professor Bhansali concluded by differentiating between the practice and concept of adult education in India and that in Western countries. In India, approximately 430 million people, spread through all age groups, are illiterate. More importantly, for SNDT, there are twice as many illiterate women as men. Very recently the Indian Government had begun to apply university academic scales to those working in extension. In stressing the qualifications and expectations now required of new recruits to extension, the government, said Professor Bhansali, had paved the way for the improvement of the contributions to be made by university departments in the national adult education programme.

Barrister M. G. Mane, President of the Bombay City Social Education Committee, added further to our understanding of life in Bombay and the problems facing agencies providing adult education. His Committee, he explained, is a voluntary organisation which spends approximately 1 million rupees annually on its programmes and half of this amount is collected from its members. He highlighted the dreadful living conditions of Bombay's rapidly growing population, which is assessed as being in excess of 9 million. Tourists might see many majestic buildings but Bombay, like India itself, is a land of extremes and has far more people living in slum areas and makeshift homes. Its traditional religious customs have made its people resistant to social change and ill-motivated towards participation in adult education.

Of Bombay's population, 64% are illiterate and only a quarter of the literate 26% are women. Although English is still the dominant language, literacy teaching materials must be arranged to suit the needs of people who speak more than 50 different languages.

The Adult Education programme in Bombay must cover all aspects of life. Reading and writing instruction needs to be supplemented by citizenship training to give people an understanding of local and national problems. Although all children up to the age of 14 have a right to education, many do not attend school because of their family responsibilities or even because their first priority is to seek the means of survival. In such circumstances it may be expected that few adults have much appreciation of the usefulness of education. Literacy instruction is therefore often given in the context of work training aimed at enabling individuals to become economically independent.

Barrister Mane outlined some of the practical difficulties in arranging adult education for a migratory population with a high unemployment rate or engaged in poorly paid shiftwork and faced with an almost impossibly high cost of living.

These addresses by Professor Bhansali and Barrister Mane prepared the Study Tour participants for a series of visits which began on 19 March with: (a) A non-formal education programme for women; and (b) An income generating activities programme. Both programmes were arranged by the PPM (Pariwar Pragati Mandal), the Family Planning Association of India, which provides marriage guidance and a range of educational and welfare services to its members.

The two visits underlined all we had been told in the morning introductory session. To observe the programmes, we walked along a road which was little more than a narrow path of black mud. The activities were held in two bare and over-crowded, concrete block buildings situated in the heart of a Bombay surburban sprawl of mud huts where the women lived. At least this arrangement avoided any costs of additional travel for participants.

In both of the programmes there was an obvious attempt to meet the multiple objectives of the Family Planning Association as well as to cope with the difficulties experienced nationally in adult education. Literacy groups were arranged to suit the language and religious differences of those involved. A strong emphasis, commonplace in education and welfare programmes in India, was on teaching the women to teach others.

Given the range of the women's mother-tongues and the dimly lit and overcrowded room, the importance of the visual element of non-formal education became clear. The

objectives of the income generating programme were described by the President of the programme who spoke in a local language while women worked on the bare concrete floors. We could not understand the speaker and even had difficulty in hearing the interpreter but we could observe the women making blankets, pillowslips and other products for the local hospital from material provided by the PPM. No guarantee of reward was given to the women nor was any fixed rate of pay established, though some received between 5 to 7 rupees daily for their labour.

Friday morning, 20 March, was devoted to a visit to a Community Aid and Sponsorship Programme (CASP) in conjunction with the Indian Voluntary Agency and Foster Parents Plan International (PLAN) Project in the Bombay suburb of Ghatkopar, Vikroli Park Site. Both agencies, CASP and PLAN, share a common objective of development of children through overseas sponsorship. A network of local Bombay voluntary agencies of a non-secretarian nature are supported by 7 sponsoring nations – Australia, Belgium, Canada, The Netherlands, the United Kingdom, Japan and the USA.

At Ghatkopar social workers and educators work in partnership with schools in a variety of activities to develop social skills and improve understanding of health issues and income generation. In what seems to be a highly intensive ambitious community development project the object is to encourage self-reliance in the family and community.

In the afternoon our wonderful hosts, the Bombay City Social Education Committee, arranged visits to literacy and health classes in local homes. In the multi-storey, grimy concrete blocks, groups of women of up to 80 sat on the bare floors of corridors. The corridors, little more than 10 feet wide and 50 yards long, housed up to 20 families each, while birds nested in the low ceilings.

It would have been difficult to imagine worse conditions. Yet the enthusiasm of the women learners shone in their faces as they listened to equally committed teachers. The latter, including a University Professor of Medicine, made excellent use of simple, self-constructed visual aids in delivering their message. This was done without emotion but with clear and important significance to the lives of the women listeners.

On Saturday, 21 March, the group visited Kora Kendra Khadi and Village Industries Association, Borivli. Despite the long journey to the rural fringe of Bombay the visit was in many ways the most uplifting of the tour. In a garden setting away from the densely populated suburbs of the city a range of village industries are conducted by the association which is registered as a charitable society under the Societies Registration Act of India. These industries include tannery, carding, bee-keeping, a nursery, footwear, soap-making, matchmaking, pottery, agricultural improvements, hand-spinning and weaving, compost-making, grain pounding and a bio-gas plant.

Again, the objective in the development of the industries is to enable village people to become economically independent and to help resolve the general problem of unemployment. As with so many Indian organisations, Kora Kendra is managed by honorary community workers who have a firm belief in the Gandhian ideas of village uplift and individual development.

Looking back on this Study Tour, it must be pronounced a success, though as a learning experience its impact varied in intensity and nature for each individual participant. The frustration of noise, dirt, poverty, over-crowded streets and buildings resulting in seemingly endless delays and accommodation difficulties which we experienced for a few days, reflected the everyday and seemingly insoluble problems faced by our Indian friends and colleagues. We welcomed the frank and patient way in which our Indian hosts dealt with our questions, frequently through the medium of interpreters.

Finally, the [illegible]r was a most invaluable device to enable a small group of participants, moving later to the Ukai Dam conference, to get to know each other well through

experiencing pleasures and hardships around Bombay.

The arrangements made by Professor Alan Rogers, Professor Kamalini Bhansali and staff of the Department of Continuing Education at SNDT, the Bombay City Social Education Committee and those many voluntary agency organisations which were so clearly pleased to welcome us into their workplaces, were appreciated. Above all, and I believe this is a personal view which will be shared by all my friends on the study tour, we are grateful to the many adult citizens and children of Bombay who gave us such warm hospitality in the face of living conditions the like of which had not been seen by any of us – except those who had previously visited India.

SECTION C
DRAWING THE WORKSHOP IDEAS TOGETHER

Chapter 4 *Ideas and Themes*

Chapter 5 *Focus on Vocational Education*

CHAPTER 4

IDEAS AND THEMES

The previous section of this report was about the lessons learned by each of the various workshop groups meeting separately. This section aims to draw out some general ideas which emerged from discussion in the Workshop as a whole. In this chapter, we link together a series of ideas and themes and in Chapter 5 we concentrate on one focal issue – vocational education.

1. BASIC VALUES AND PRINCIPLES

There was a remarkable unanimity in the Workshop about the basic values and principles which should underlie the education and training of adults.

The experience of all in Southern Gujarat re-emphasised the need to have as an underlying goal *total human development*. Adult education and training have to be planned in an integrated way, but more than this they have to be planned with a commitment to all the major facets of life, cultural, social, economic. The adult learner needs opportunities for education which will enable her/him to: improve quality of life for the individual and the family; increase personal and family resources; contribute to the well-being and resources of the community and, beyond that, the country; and to have an active share in social change and decision-making.

If the goal of total human development is to be taken seriously, two other more specific principles are implied. First, since such an approach is long-term, programmes must be planned for a long term. Small, discrete, isolated projects, however well-meaning, are likely to be a waste of resources. Hence the concern among Workshop participants and others about 'substainability' and the need to be sure of a dynamic and commitment within any community or group in an education or training programme.

Secondly, total human development as described rests on the principle of equality, of the equal right of each individual human being to take hold of the various opportunities for learning. Certain categories of people are, at present, less likely to have such access and it therefore makes sense that more resources should be used on their behalf, to even up their chances. Two categories were highlighted by the Ukai Dam experience. One was women, who often face serious barriers in the way of education and personal development, such as heavy workloads, long working hours, lack of cash income or credit, as well as ingrained cultural attitudes. The other category, on whose behalf much of the adult educational resources were being expended, both in Southern Gujarat and in Bombay, was the very poor, or those whom UN agencies describe as *the poorest of the poor*.

2. ADULT EDUCATION, TRAINING AND DEVELOPMENT

The Workshop was designed to focus on the practical matters of needs and resources, so that, in contrast to experience on many such occasions, participants did not spend time on definitions. The general wish was to take a broad view of adult education and training on the one hand and of development on the other.

Adult education and training were seen as shading into each other and as activities which might be undertaken by volunteers as well as professionals and by persons whose basic

skills were in, for instance, health, agriculture, technology, co-operatives, or women's studies, as well as by persons who saw their primary profession as adult education. It was perhaps notable that the contribution of teachers in the formal education system was little discussed; this might have been because Workshop members saw few schools in the villages they visited, although the teacher training institution at Vedchhi was clearly dedicated to enlisting teachers in educational projects outside the classroom.

Development was seen as for and by human beings. Improvement of the quality of human life requires new knowledge as well as creation of new wealth, and it was agreed that knowledge and wealth should be shared as equally as possible. If large numbers of people are left out and remain both isolated from new ideas and skills and also poor, this is not only in principle unjust but also in practice inefficient, since ignorance and poverty will act as a brake on overall change.

The link between adult education and development has already been implied. Development requires new knowledge and skills and it also requires readiness to change. Adult education and training can be used to help people to come to terms with new knowledge or techniques and also to help them to organise themselves for change.

3. THE APPROACH TO CURRICULUM

Some particular areas of the adult curriculum relevant to development were studied by the various Workshop groups: literacy; co-operative management and organisation; rural skills; technical and vocational skills; women's perspectives. Two approaches to all types of curricula were stressed.

One was encapsulated in the phase *learning to know as well as to do*. Theory and practice must be linked and seen to be related. Rational adults learn better when they see why a particular practice is recommended and also are better served when they have a set of principles which they can apply to changing needs. Secondly, the approach favoured by all Workshop groups was *democratic or participatory*. Adult learners all have their own experience and purposes, which should enhance any educational activity. There is plenty of evidence that people learn best when they are relaxed within a group, start from subject-matter obviously relevant to them and take an active part in proceedings. Learners need to take their own decisions, whether as individuals or as members of a group, and not to be imposed upon or domineered over. Prerequisites for successful adult education and training are: a willingness on the part of each person to learn, or, more strongly, a *will to learn;* and mutual trust and confidence between the learners and those whose aim is to help them learn.

4. STRUCTURES OF ADULT EDUCATION AND TRAINING

The pattern of adult education in each community, village, town, district or country will differ in each Commonwealth member state, but there are threads which should appear everywhere. As was made clear at the 1979 New Delhi conference on non-formal education, horizontal relationships are needed between development agencies with educational tasks. In the field, the agricultural extension worker, the health worker, the literacy educator and others have to have a working alliance, and governmental structures must not just allow this, they must foster and favour it.

Secondly, it is recognised that overall resources for education may be limited, but there is a very strong case for some change in the balance of resource allocation in most countries. Workshop participants were impressed by the Indian Government's commitment of a known

percentage of its education budget to adult and non-formal education and by its encouragement to formal institutions such as universities to play an active part in adult education and training. It was recommended that other governments might consider a shift of some part of their education budgests to non-formal education and that more serious efforts should be made in most countries to use the resources of the formal system for adult education and training outside formal class hours.

5. SOME CAUTIONS TO EDUCATORS OF ADULTS

Broad principles and an interest in matters of policy and structure did not obscure a recognition of the responsibilities of each individual adult educator. Adult educators sometimes feel that they are not given sufficient professional recognition, but they are well aware of both what they owe to any learners with whom they work and of some of the pitfalls of their profession.

The adult educator is a learner too. (S)he can hardly expect others to do what (s)he her- or himself is not ready to do. It is an essential part of the adult educator's ethic that (s)he is a continuing learner in several ways. (S)he will have to learn all the time about the lives, ideas and fund of knowledge of adults with whom (s)he works. (S)he will have to keep abreast of the latest knowledge and/or technologies relating to the curriculum (s)he teaches. And (s)he must keep up with theories and good practice in the profession of adult education itself. Part of this is the educator's own responsibility, but continuing professional development is also the responsibility of the employing agency or the government.

Here, we are viewing the adult educator as a professional and CAETA is a professional organisation, but there are tensions in the professional role. It is important that greater professionalism among adult educators should not lead to alienation from the persons whom they are teaching (or helping to learn). There must be no loss of respect for the learners and there must be no *freezing out* of volunteer helpers. Because the tasks of adult education are vast and the material and professional resources small, there will be a continued need to call on the help of volunteers, such as the university students enlisted in India, and part-time helpers. It is also inherent in the democratic approach that adult learners are seen, in Paulo Freire's expression, as co-educators.

An effective professional adult educator will, therefore, paradoxically, be the one who makes the most use of the talents and skills of non-professionals and of the adult learners themselves.

6. GREATEST RESOURCE AND GREATEST NEED

Finally, in all social and economic development, the greatest resource is *people*. In India, one of the world's most populous countries, the Workshop members were constantly reminded of the strength of human will, energy, adaptability and skill. The confidence and faith of adult citizens in their capacities and their future is also the greatest resource for adult education and training. The greatest need is to justify those adult citizens' confidence and faith.

CHAPTER 5

FOCUS ON VOCATIONAL EDUCATION

1. INTRODUCTION

The CAETA Workshop took place in March 1987 in the awareness that in July the same year the Commonwealth Ministers of Education would be holding their tenth conference in Nairobi and that the Ministers were going to discuss *vocationally oriented education* as a major theme. It was therefore decided that CAETA would give a special focus to the subject at the Ukai Dam Workshop.

Vocational education was the theme of the most popular study group, but in addition it was decided to prepare a paper on the subject to send to the Ministers' conference. The following paper was written on behalf of the workshop by Professor Kazim Bacchus of the University of Alberta, Canada. It was approved in outline by the general meeting on 27 March, 1987. One participant afterwards wrote to express reservations: he felt that some Commonwealth countries would wish to defend the introduction of work-and-study into their educational system, in spite of possible extra expense, 'because the dignity of work is promoted in so doing'. This was the only question-mark against the paper, which was cordially acknowledged by the Human Resource Development Group of the Commonwealth Secretariat, concerned as it is with making education 'more practical and relevant'.

In a personal letter to the CAETA Secretary-General, the Director of the Commonwealth Secretariat's Education Programme said: *'I was so glad that CAETA addressed the subject in hand and made some pertinent and original commentaries on it rather than indulging in self-advertisement for its own activities. In fact the best advertisement for itself is to produce the kind of thoughtful paper that emerged from your Ukai Dam meeting.'* The rest of this chapter consists of Professor Bacchus's paper.

2. WHAT IS VOCATIONAL OR 'VOCATIONALLY ORIENTED' EDUCATION?

The workshop participants saw vocational or 'vocationally oriented' education as referring to the type of education which is directed towards inculcating in individuals those skills, knowledge and attitudes which could equip them to grapple mor effectively with the social and economic realities of their societies. The expected outcome of such education/ training is to put trainees in a better position to raise their standards of living and improve the general quality of their lives with the resources which are available to them.

3. EVIDENCE PERTAINING TO THE EFFECTIVENESS OF 'VOCATIONALLY ORIENTED' EDUCATION

While sharing the concern of the Commonwealth Ministers of Education for making education more 'practical and relevant', the workshop members felt it necessary to indicate that efforts at vocationalising the curriculum of secondary and even upper primary schools *should not* be the major thrust of any educational policy which aims at raising the overall level of skills in a society, even among individuals who are seeking to enter directly into the work force.

There is sound historical and current research evidence to support this recommendation. The issue of providing 'vocationally oriented' education in primary and secondary schools has been the subject of many reports and recommendations directed especially, though not exclusively, at the developing countries of the Commonwealth. One of the earliest of these was by the well-known English educator Sir James Kay-Shuttleworth who, in the 1840s, recommended the establishment of *Schools of Industry as Part of the System of Education for the Coloured Races in the British Colonies.* The two major objectives of his proposal were to ensure that:

(a) Instruction was 'interwoven' with labour so that education would not only provide useful skills but would also prevent the youngsters from developing a distaste for practical work and in particular, manual labour.
(b) Schools would, through the practical training which they provided, become economically self-supporting. These two objectives are sometimes still mentioned in the current educational policies of some countries which aim at providing 'practical' or 'vocationally oriented education' for the pupils in their schools.

Over the next century attempts at vocationalising education continued to be made and could for example, be seen in the report of the Phelps Stokes Commission which found expression in the 1925 *Educational Policy for British Tropical Africa* and in the 1935 *Memorandum on Education in African Communities.* But these proposals were never successfully implemented partly because of the objections to them by parents who wanted a different type of education for their children. However, despite this lack of success, the arguments for vocationalising the curriculum of schools were repeatedly revived, particularly in the 1960's.

The research evidence which has recently been accumulating also suggests the difficulties and often the futility of trying to vocationalise formal education at the primary and secondary levels. Foster's study of Ghana and the research conducted in different countries by the Education Division of the World Bank have thrown doubts on the effectiveness of vocationally based primary and secondary education in developing the technical skills required by the job market. Further, the 'vocationally oriented' education offered at these levels did not seem to influence the pupils' occupational choices and was usually not recognised, or at least not financially rewarded, by employers. Finally the higher cost of this type of education makes the rate of return which it yields quite low and therefore most international lending and aid agencies are now rather reluctant to provide funds to assist with vocationalising education at these levels.

It is partly on the basis of this evidence and partly as a result of the general experience of its members as educators that the CAETA is suggesting that any policy by Commonwealth countries, especially the developing ones, which is directed at providing 'vocationally oriented' training at the primary or secondary levels is not a particularly wise one, both on educational and economic grounds. The formal school system at these levels should be mainly concerned with providing students with a sound general education. In fact this is usually the best 'vocational education' that these schools can provide.

While 'practical activities' can be very usefully included in the educational programmes offered at these levels they should be an intrinsic part of general education, primarily focused on improving the overall quality of instruction rather than be seen as an attempt at producing vocational skills.

Incidentally, while most of the recent evidence on which the above suggestion is based has been drawn from research in the developing countries, similar caution is indicated for the more industralised countries of the Commonwealth, since efforts at vocationalising the curriculum of schools tend to foreclose later education/training options for the students and

this is eventually likely to reduce their flexibility in terms of their employment choices.

4. POLICY IMPLICATIONS

(1) The above mentioned evidence seems to indicate that it would be educationally more beneficial and economically more rewarding if greater emphasis is placed on providing vocational or 'vocationally relevant' education for youngsters who have 'completed' their formal schooling; for 'drop-outs' from the educational system; for those who have never had an opportunity of receiving formal schooling; and for adults in general. It is also obvious that return on educational investment at this level is likely to bring more immediate 'pay off', both to the individuals concerned and to the society as a whole.

(2) In addition when vocational education programmes are being provided in an attempt to raise the general level of skills available in a society, greater attempts should be made to link more closely and integrate where possible the educational activities of both the formal and non-formal sectors. This implies the need for some shift in educational resources between these two sectors. In some cases non-formal vocational educational programmes might be built on the more 'general education' base provided by formal schooling; in other cases it might supplement and up-date the formal vocational training which some trainees might have previously received; and for those without any formal education it might, if properly conceived and implemented, prove to be a useful educational alternative, as far as the teaching of particular skills is concerned.

(3) Thirdly, rather than trying to meet all the vocational training needs of their societies on their own, Commonwealth governments should attempt to make full use of training facilities that might be already available through the various central and local government departments, private and state-run industries, voluntary non-governmental organisations and private training establishments. Such a policy would require the prior development of a comprehensive inventory of all programmes of formal and non-formal vocational training offered by these institutions either for their staff or for the public in general.

One of the strategies that could be used by governments is to encourage the various establishments to make available, where possible, their training facilities to a wider cross-section of the population. But this might require the provision of some assistance to these bodies which would make it easier for help in this way. It might even involve giving them some support to improve their existing training programmes so that they can be called upon with greater confidence to help meet the vocational needs of the overall society. Such a policy is not only likely to result in a better utilisation of the goverment's limited resources for vocational training but would also help to ensure that the training programmes provided would be more relevant to the needs of the trainees.

In summarising this point, members of the workshop indicated the importance of governments recognising that training needs are inter-linked and therefore an integrated approach towards 'vocational' training ought to be taken. This would necessitate the co-operation of all the institutions and agencies providing such training and the active involvement of the clients in helping to diagnose their own training needs.

5. PROGRAMME IMPLICATIONS

When programmes of vocationally useful education are being developed it would be necessary to consider a number of factors which can help to increase their social and

economic effectiveness. Among these the following were identified by members of the Workshop.

1. That vocational education should not be too narrowly conceived but should include all those skills, activities and knowledge which members of a society need in order to help them achieve an overall improvement in the quality of their lives, particularly though not exclusively, their economic conditions. This means that 'skill' training should include, as one of its more important elements, the kind of education that would help individuals understand more fully the factors which might be contributing to their existing conditions and what they can do, both individually and collectively, to overcome some of the obstacles which stand in their way or impede their efforts at self-improvement. Hence a fundamental concern of all 'vocationally oriented' training programmes should be the development of the learners' capacity to diagnose correctly their own situation and to articulate more effectively their own needs, aspriations, intentions and purposes in seeking such training.

Further, in an attempt to develop more job 'specific' skills, vocational training needs to be provided in a variety of areas which are likely to improve the *income generating potential* of the clients. It was the general view of the group, stemming from their collective experience as educators, that skills which are perceived by the learners as likely to help them achieve direct economic benefits are usually more readily and effectively learnt. However, 'income generating skills' should not be too narrowly conceived and should include literacy and numeracy training since these also contribute, either directly or indirectly, to an increase in the productive efficiency of the recipients.

On this general point the workshop participants were essentially suggesting that 'vocational training' should be broadly interpreted, with programmes in this area being 'multi-purpose'. Emphasis should therefore be placed, not only on 'learning to do', but also 'learning to know', and it must be remembered that *general education* is often as 'vocational' as training in specific skills.

This broader conception of training is important since it is likely to have 'spill over' benefits which can improve the overall productivity of individuals – such as reducing their resistance to change, increasing their confidence in themselves, and even improving their ability and willingness to work co-operatively on projects which require the assistance of other members of their community. In other words this 'empowerment' of the masses through education/training, especially those who make up the more marginalised sections of the society, can make an important contribution to their overall development.

2. In preparing programmes of vocational training, especially in developing Commonwealth countries, consideration needs to be given not only to the skills needed in the relatively 'modern' sector but also those required by individuals living in the usually much larger 'traditional' sector. The latter skills are often more effectively offered through non-formal training programmes and should be particularly directed at equipping its recipients to grapple more effectively with and improve their own socio-economic conditions, largely with the use of the resources already available or that could be made available to them.

It should be noted that the 'traditional' sector usually has its own programmes of vocational training which take more fully into consideration the resources and needs of the individuals in this sector. Therefore, some training programmes could be very usefully built upon them, improving them where necessary. These more 'traditional' skills should not be easily ignored or swept aside, in the desire by governments to pass on to the trainees more 'up-to-date' skills which are usually more useful in the 'modern' sector and often inappropriate to those living in the 'traditional' sector.

For those working in the 'modern' sector every effort should be made to ensure that there is a better articulation between the formal and non-formal training programmes that

are available, since both approaches would be needed to supplement and upgrade the training required by jobs in this sector. Further, every encouragement needs to be given to employers to provide paid educational leave for their staff to help them to up-date their skills, on a regular basis.

3. Another area to which greater attention needs to be paid in an attempt to develop and strengthen the vocational skills available in a society is the training provided for women. In many countries, including those within the Commonwealth, one tends to find that although females perform a greater proportion of the work, both inside and outside the home, they usually benefit least from the training programmes that are provided. Further, when training is made available for women it is usually to fit them for the stereotyped or traditional female roles. It must however, be fully recognised that women are capable and desirous of performing a much greater variety of roles and it is necessary that the training programmes offered to them increasingly reflect this fact.

4. The conduct of training programmes is itself a skilled task and therefore those involved in it should be properly trained, if the maximum benefits are to be achieved from their efforts. Hence the training of trainers must form an important part of any vocational programme in a country.

5. Finally the need for skills in any society is constantly expanding and changing and as a result vocational training must be seen as a continuing or life-long activity. This fact must therefore be reflected in the constant modification of existing and the development of new training programmes for all sections of the population.

6. In conclusion, the workshop members suggested that, in view of the interest shown by Commonwealth governments in the situation in South Africa, any vocational training programme provided by member states should, where possible, be open to black South Africans and funding made available for some of them to attend these courses.

SECTION D
CAETA

Chapter 6 The Birth of the Association

Chapter 7 The Way Forward

CHAPTER 6

THE BIRTH OF THE ASSOCIATION

In Chapter 2, it was said that the most obvious formal achievement at Ukai Dam was the bringing of CAETA to birth. The inaugural ceremony was on 25 March, 1988 and the initial business meeting of the Association, including the adoption of the constitution, was on 26 and 27 March. This chapter describes these events.

1. LIGHTING THE LAMP: THE INAUGURAL CEREMONY

The actual moment of the Association's birth came with the lighting of a lamp in a ceremony modelled on Hindu tradition. The Chair of the Workshop, Professor Gunvant Shah, said a prayer to call us from darkness to light and Shri Narayan Desai, the founder of the Vedchhi Pradesh Seva Samiti, kindled the flame – not a blazing Olympic torch, but a simple steadfast light and a reminder of the old Asian saying that it is better to light a candle than to curse the darkness.

Around that elegantly simple act, there were a cluster of speeches. A welcome to Mr Desai by Kazim Bacchus of Canada was followed by an expression of gratitude on behalf of overseas participants by Chris Duke of England, Co-Chair of the Workshop. He said that CAETA was emerging *in the right place at the right time* and that a ceremony symbolic of network, conviviality and communion was symbolic of the values and spirit of CAETA.

That spirit was expressed in concerns about peace and international understanding, in aversion from all sorts of prejudice and especially from sexism and racism, in care for the human environment and in asseveration of the values of all-round human development. The Workshop had been given a context of Gandhian values by Narayan Desai and of the spirit of Sarvodaya by Dr Ariyaratne, who had reminded us that there were no strangers in the world – only friends we had not yet met.

Professor Duke expressed the thanks of all participants to the Indian Adult Education Association, represented serenely by its President Dr S. C. Dutta and acknowledged especially the work of the team from the University of South Gujarat – Professors Gunvant Shah and Nanubhai Joshi, whose work for adult education was apparent from their books and Dr Ansuyaben Sheth, who had carried so much of the organisational burden of the Workshop; her role was a reminder of the way in which women's strength and persistence was so often behind successful adult education.

He reminded us that the Workshop had been planned by both the South Gujarat team and the Interim Steering Committee as a learning experience and that learning meant change, destabilisation and a shattering like that of a window which had banged and shattered during the meeting.

Finally, Chris Duke cautioned that CAETA's very communion might have the counter-effect of division. It was important not to divide Commonwealth adult educators fixedly from those in non-Commonwealth countries, to avoid embroiling the Association in national and regional jealousies and rivalries and to aim at partnership and complementarity with other organisations, such as the International Council for Adult Education. ICAE's President, Dame Nita Barrow, had sent a cordial message for success even though she had been prevented from coming to the Workshop in person. At Ukai and afterwards, CAETA should create *a fellowship of learning individuals.*

Dr Pat Ellis, Secretary-General of the Caribbean Council for Adult Education, spoke on behalf of the women adult educators of the Commonwealth. She referred to Chris Duke's point about women's work behind the scenes in adult education and paid tribute to the women working behind the scenes at Ukai. She gave voice to the general feeling of admiration and affection for Anita Dighe, whose devotion to CAETA had brought her to the Workshop direct from her father's funeral.

Pat Ellis believed that the Association could benefit women and help to redress the common imbalance, whereby women were the main participants in adult education but men were the decision-makers. She hoped that the structure of the Association would be reflective of equality between women and men and would give place to women's aspirations. She saw an educational role for the Association in enabling men, as brother adult educators, to understand women's perspective.

She was followed by Alyne Jones of Scotland, who read a poem by Hugh McDiarmid and agreed that India was an appropriate country in which to start the Association, invoking also the ideas of Vinobha Bhave. She appealed to CAETA members to *sink our differences and work with each others' imperfections.*

There was a growing sense of the whole group coming together as Narayan Desai, garlanded with flowers, lit the lamp on a low table in front of all present. Introduced by Gunvant Shah as *a Gandhian who doesn't put on Gandhian blinkers,* Narayan Desai said of himself (in elegant and eloquent English) that he had not been to school or college, so could represent those whom adult educators hoped to help – *those who are sitting by the roadside, but are not following.*

Shri Desai challenged the members of CAETA with two questions. What was adult education for? Was it to continue the same kind of world as we had at present, perhaps enabling a few of the many 'have-nots' to join the 'haves'? If so', he said, *'I as a representative of the uneducated do not want it. I do not want a world of inequality under a few people's control.'* Why, then, were many people not educated? It was not because they were hard to reach or unwilling, but *because we have created a world in which many people are* kept *ignorant and the few who are not ignorant wish to keep the rest ignorant.* There was a need to change the system and the purpose of adult education was to help bring about change. Education, as distinguished from literacy seen just as a skill, was about values, about changing the inner quality of the individual and the quality of society outside.

The principle value was that of *sharing*, as advocated by Vinobha Bhave. Within the Association, adult educators should share what they have gained from society with others and not be swept up in the rat-race struggle for power. We should not be jostling to climb a ladder, but trying to help others to walk. We ourselves at Ukai Dam had light and water because of the work of others and this should symbolise human interdependence.

A second set of values impelled us to work for a better world and a change in human relationships. Mahatma Gandhi reminded us of the idea of neighbourhood and the 'invisible neighbour', regardless of caste or hierarchy.

Thirdly, we had to be committed to a drastic change in structures and institutions and this must involve change in attitudes. The adult educator has to educate him/herself first and avoid preaching to others. Education is a two-way matter. Education could be compared to a banyan tree – as it spreads, it is no longer possible to distinguish the original root.

Finally, he inspired the Workshop members with two further messages. Human beings, he said, were the only animals that carried their heads in the sky – *Thinking must be high, but action must be down to earth.* Then, he quoted the saying of Rabindranath Tagore that those who inflict injustice are wrong and those who accept injustice are equally wrong and suggested that adult educators must help the victims of injustices not to accept them. The challenge was great and therefore *enthusiasm has to be great.*

Professors Shah and Joshi in turn gave voice to the thanks of all Workshop members, and Professor Shah said that members were, in Napoleon's phrase, united to strike, but would separate to implement. The lamp which Mr Desai had lit was a symbol of education. It was only effective if it dispelled darkness.

2. GETTING DOWN TO BUSINESS

The next two days saw the members of the newly inaugurated Association getting down to business. A formal record has been kept in the Minutes of the first General Meeting. Here, some of the highlights will be given.

First, it was an achievement of neighbourhood in Narayan Desai's sense that, after some disagreements and quite serious rifts about organisational matters earlier in the week, members unanimously asked Ms Jean Jackson to take the chair and unanimously asked Dr Alan Rogers, Secretary-General, to act as official secretary to the meeting. Not only was it a drawing together of all members in solidarity, it was an affirmation of commitment to full equality of all members, with each person valued for their particular experience and skill, regardless of race or gender.

Secondly, the presence of Arthur Stock and Kazim Bacchus, as two of the CAETA Trustees, gave a sense of the energy and hard work that had already been invested by many people in the Association, as well as the faith in it of fund-givers, especially of the Commonwealth Foundation. Arthur Stock's report gave some of the Association's pre-history, already described in Chapter 1, and the Secretary-General's report gave a picture of enthusiasm and interest from all over the Commonwealth and of a substantial network already in being, thanks to part-time and volunteer work by the Secretary-General himself and many would-be members. The Association Newsletter and first Handbook with its initial statement of an adult education 'creed' were seen as concrete evidence of the Commonwealth adult education community in action.

Thirdly, the Association already had suffered its first loss in the death of Ron South, the gentle and determined Australian, who had volunteered to be Secretary-General. Even members who had never met him felt that CAETA had been bereaved and gave support to the idea of an Association memorial fund to him. The meeting stood in silence in his memory – a gesture of the familyhood reinforced by common grieving.

Fourthly, the meeting was encouraged by important messages of support. One had been given earlier by 'Inoke Faletau, Director of the Commonwealth Foundation, which had been CAETA's midwife and sponsor. During the business meeting, the Association heard from David Mbiti, speaking of behalf of the Commonwealth Secretariat. He pledged the Secretariat's support and gave thoughtful suggestions as to ways in which CAETA could work, both within the Commonwealth and in conjunction with other adult education organisations. Some of his speech has been quoted in Chapter 1, giving history and background. The meat of his message was:

'The Education Programme of the Commonwealth Secretariat will be ready to associate itself with the activities of CAETA. In this regard, we will be looking forward to opportunities of collaboration in matters of workshops/seminars which are related to adult educational needs and development. Further, with realisation that CAETA has a reservoir of professional experts in the field of adult education, the Education Programme will seek to tap such resources when necessary, especially in connection with commissioned studies. We will assist in the dissemination of information pertaining to the Association's activities through our Newsletter as well as play any necessary brokerage role on behalf of the Association as opportunities permit us to do so. Above all, we will endeavour to participate in the

Association's meetings as we have done in the past. As it can be recalled, we have been glad to co-operate with CAETA in quite a few activities so far. Dr Hilary Perraton, of our staff, has worked with the Planning Committee for this particular meeting; the Association also submitted a paper to the Expert Group on Co-operation in Distance Education and Open Learning and we are pleased to note that you are also planning to submit a paper for the 10th Conference of Commonwealth Education Ministers.

As far as other forms of assistance are concerned, the Commonwealth Secretariat, through the Commonwealth Fund for Technical Co-operation (CFTC), normally responds to requests from Commonwealth professional associations if such requests are channelled through member countries' points of contact. Towards this end, the Association will have to rely heavily on its local chapters for its needs with such requests as consultants, training programmes and participation in regional and pan-Commonwealth seminars and workshops where the Fellowships and Training Programme and the General Technical Assistance Group of the CFTC are concerned. The Director of the Commonwealth Foundation has filled you in on the financial arrangements pertaining to the Commonwealth professional associations.

The birth of CAETA, therefore, signifies a great move forward in our involvement with NGOs and with individuals to whom we can turn for professional help and advice. It is gratifying to note that within the short period CAETA has been in existence, membership has risen to 450 full members and 40 associate members. These figures bear testimony to the strength of adult education. We would like to congratulate you for the good start and wish to assure you that we will publicise your activities as much as we can. We do realise of course that there are other international organisations such as ICAE (International Council for Adult Education), whose objectives are similar to those of CAETA but we would like to point out that at no time should these be seen as competing organisations. In our view, each has its own role to play in the field of adult education and each must be seen as a member of a large family seeking to complement each other and strive towards one common goal; and that is the education of the adult.

As you begin to think about the headquarters of the Association, it is [timely] to emphasize the importance of technical co-operation among developing countries. Therefore, there is much to be said for a decentralised network with headquarters away from London. By far the majority of Commonwealth professional associations have their headquarters in London, but if the call to de-anglicise the Commonwealth is to have any meaning, then CAETA should consider opening its headquarters elsewhere.

The next point of interest in this regard is about human resource development in general. From the outset, Edward Ulzen and those in the Secretariat and the Foundation who looked at his report were concerned that the new Association should not see adult education in any narrow sense of the word. For some years the Secretariat has been concerned to bring together agencies concerned with human resource development in the broadest sense. Within the Secretariat, therefore, we have brought together those programmes which are concerned with education, youth, women, health, management development, and training, under the umbrella of the Human Resource Development Group in order to seek integrated approaches to such programmes. The Commonwealth Conference on Non-Formal Education, also held in India in 1979, made the point that 'the seamless robe of education should not necessarily be divided up in squabbles over territories between agriculture, health or education'. We hope that your Association will be a bridge between the different interests in education, and that it will enable those concerned with health to talk with those concerned with agriculture and to talk to those concerned with literacy and rural development and from such discussions to be able to render meaningful service to the individual and society.

In the Secretariat, we have undertaken one or two activities which have tried to bring things together in this way. There is one other new initiative which the Secretariat is

undertaking and which may have a bearing on the work of the Association. Over the last few years, from many different directions, we have been getting the message that the new communications technologies have important potential and, therefore, a high premium for education. The Secretary-General last November set up an Expert Group on Distance Education [which] is looking at the possibilities of Commonwealth co-operation in open and distance learning. Whatever comes out of the Group's work, we think there should be links across to the kind of concerns that are being expressed by participants at this meeting.

Our aims in all this are the same: together we are concerned to widen access to education and to raise the quality of education; we are all seeking appropriate means of doing this. This is the fundamental idea behind the work of the Education Programme in adult education, in the work which springs from those origins that we have recently been doing on Commonwealth co-operation in open and distance learning, and of course, in the establishment of your Association'.

After this official message on behalf of the Commonwealth Secretariat, David Mbiti gave a personal encouragement to CAETA members, to *work, search, suffer, succeed together*. Another gesture of warmth was a letter from Mr Anil Bordia, of the Government of India's Ministry of Human Resource Development. He expressed both his personal interest and the official interest of his Ministry. CAETA members were pleased and heartened by this goodwill from the host country's government.

3. MAKING THE CONSTITUTION

The special character of the Association was foreshadowed by its constitution. A group in Scotland had worked in advance to prepare a draft and its seventh version was presented at Ukai Dam by Dr John Horobin, International Secretary of the Scottish Institute of Adult and Continuing Education. The draft was amended, adjusted and finally adopted, to come into effect a month later, on 27 April 1987.

These are some of the features of CAETA which were agreed:

(i) As suggested by David Mbiti and others, it will embrace various professions – the common link being an interest in the policies and practices of adult education and training. CAETA is also committed to span the often exaggerated divide between education and training.

(ii) It is an organisation of individuals and will try to overcome the problems of distance by the practice of regional meetings rather than pan-Commonwealth ones.

(iii) It will conduct elections by post, to give every member a say.

(iv) There will be a distribution of Council membership places to ensure fair representation from every part of the Commonwealth.

(v) CAETA is committed to affirmative action on behalf of women and a 50% presence of women on its Council.

(vi) A 'twinning' arrangement between members will enable an individual from one country to subscribe on behalf of another individual who may be hampered by foreign exchange regulations or plain poverty.

By and large, members were pleased with their handiwork in setting up a framework for CAETA's progress. Some expressed doubts about having a Council made up of 50% women, on grounds that it might contravene some countries' legislation against discrimination. No one, however, had foreseen any difficulty in operating a weighted system of distributing seats in the Council by geographical area, so there was scepticism about the seriousness of doubts on the gender distribution, which others saw as the first step towards fulfilling Narayan

Desai's exhortation to change systems and structures.

All members could leave Ukai Dam with a sense of achievement in having brought CAETA into existence and having given it a shape and unique character. All knew that it would now have to follow up the ideas generated by the Workshop and learn to do as well as know.

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CHAPTER 7

THE WAY FORWARD

The work, ideas and process of the Ukai Dam meeting would probably have had an interest to fellow adult educators even if the Workshop had been an isolated event. But its significance is much increased because of the launch of CAETA. The Association can diffuse the ideas and lessons of the Workshop systematically among members and can also act on them in the future. This report therefore concludes with a look beyond Ukai Dam and 1987 and tries to chart a way forward for CAETA.

1. THE IMPACT OF THE UKAI DAM EXPERIENCE

CAETA is already committed to using the workshop method in the various regions of the Commonwealth, in the belief that this way of operating can develop practical lessons and can be of particular use to grassroots workers – in contrast to formal conferences which tend to leave practitioners on the sidelines. An assessment of the Ukai Dam Workshop, as the Association's first venture of the kind, was therefore needed, to identify what individuals thought they had gained from it and to develop principles and guidelines for future workshops.

All participants were sent an evaluation form, which could be filled in anonymously or signed, according to choice. The vagaries of the post meant that some forms took time to be delivered and returned, but a respectable number came back to this reporter. Most Indian participants appear to have sent their comments to the Local Organising Committee, who have retained them for their own use, while two Indians' assessments have been published in the CAETA Newsletter. Of non-Indian participants, one gave her views at the valedictory session, 23 sent back forms, three wrote for the Newsletter and three others gave verbal comments; 9 more were members of the women's group whose collective comments have been given already in Chapter 3. Statistically, this means that information came back from 52% of non-Indian participants.

This section summarises the individual members' descriptions of the impact of the Workshop and their judgement of it. The next section uses various critical comments to suggest lessons for future workshops and similar Association programmes. While there were various outspoken criticism, only one participant (from the UK) sent in a wholly negative assessment. Otherwise, the following evaluation was typical of the general tone:

> *From the standpoint of the tight financial constraints within which the Workshop had to operate, I think the organisers did their best, in the circumstances, to satisfy participants. In spite of minor inconveniences or organisational slips, the programme offered participants much-needed information and experience which could guide them to improve on their own performance at home. The Workshop and Study Tour, therefore, were useful and achieved the purpose for which they were organised.*

Purposes seemed to be approved and accepted, but one African member questioned the link between education and training.

In analysing gains from the Workshop, most replies emphasised the two facets of experience and information. It was said to be: *a learning experience; an opportunity to see*

aspects of adult education about which I knew little; a good experience; good and educative. Some members mentioned quite specific new information which they had gained. For example, one person explained the revelation (s)he had gained from the exhibition of appropriate technology.

One important component in experience was clearly the opportunity to meet like-minded people from elsewhere. Poornima Chikarmane of India wrote in the Newsletter: *'The sum total of the whole experience has, however, been positive. During the conference I met some people who I can only describe as beautiful persons – persons who were honest, warm and unpretentious, persons not afraid of expressing their joy, anger and other emotions'.* An African educator said: *'I was thrilled to meet colleagues from the entire Commonwealth and to share my thoughts with some with whom I have been in regular correspondence for many years';* and from Sri Lanka came the opinion that: *'The best side of the conference was that it was possible to meet so many different people from so many distant places.'* It was much appreciated that *'we met as individuals and not as representatives'.* Two or three people also appreciated the spirit built up within their working group, one saying that his group had been *'positive and constructive as well as enjoyable'.* On the whole, the relative informality was valued and seen as fostering the *mixing of different cultures from different parts of the world.* There were, however, one or two who would have welcomed more structure and felt that the Workshop *staggered from day to day.*

Several other types of gain from the Workshop were explained. One was to do with perceptions of 'Adult Education' and what its purposes and methods could be. A member from Singapore, for instance, said that his *perception of 'Adult Education' has expanded manifold* and someone else said that what they had seen was *a positive inspiration for change.* This was with regard to the work of adult education itself. The Workshop experience led at least one person to think in terms of changing the adult education *movement.* Poornima Chikarmane wrote:

> *Another significant thing in my opinion was the fact that we were able to initiate some changes in the constitution, the structure and nature of CAETA. The fact that we were able to do this has given me the strength and confidence to try to do something similar with the Indian Adult Education Association. I am not even a member of that organisation because I believed it to be an inefficient body; but now I feel I have to become a member and do what I can.*

The sense of democratic process at work also came through in several other reports. One member proudly listed all the ways in which (s)he had participated and two others commented on the democratic nature of CAETA. Two or three also conveyed a sense of occasion. One referred to *that historic meeting* and another to *delightful and inspirable events.*

Part of the learning experience and sense of value gained was the encounter with India itself. One person stated that they had *learned much about the cultural background of the host country* and Penny Eames' valedictory speech vibrated with the excitement of this. On the other hand, some participants' reports gave signs of culture shock and of having come to India not fully prepared. One talked of being *an absolute stranger in a strange land* and some complained about the vegetarian diet, one seeing it as *an imposition* and another said that (s)he recommended workshops to ' held in any place however remote *but not vegetarian!*

These cries from the heart are probably a sign that more information about the locale of any CAETA field event needs to be given in advance, and perhaps some appeal for greater cultural sensitivity all round, not simply to avoid dietary grumbles. A serious criticism was made by one Asian about some colleagues at the Workshop.

The Commonwealth spirit was expected to permeate the Conference, but was flagrantly violated by some of our colleagues, who visited remote and poor villages in shameless clothes, disgraced gracious hosts by the same dirty and shameful personal attire. Can you ever imagine formal meetings being attended by people in such disgusting clothes in any civilised society? I presume that only out of politeness they were not turned away.

2. LESSONS FOR FUTURE TRAINING WORKSHOPS

The last comment conveys a lesson, not just for Workshops, but for the whole conduct of the Association's affairs. Similar general lessons relate to the dangers of racism and sexism already described in a dramatic and heartfelt manner in the women's group report in Chapter 3. These issues cannot be lost sight of in any part of CAETA's work.

For future Workshop planners, the general *design* of CAETA's first one seems to have been accepted as good. Most people liked its 'different' character, applauded the decision to hold it in a relatively 'remote' place, and stressed the value of the field visits. At the same time, there were ways suggested of making better use of any workshop designed in this way. The 'difference' and relative informality could lead people to waste time and it was suggested that there should have been some opportunity for participants to introduce themselves at the beginning. A hundred people cannot all stand up in turn to do this, but there are methods used in adult education programmes to help people to meet and *learn* about each other and the call seems to be for adult educators to try out some of these methods on themselves.

Then, although a glance at the map of India will show how unremote Ukai Dam really was, there was a feeling that two whole days in buses were perhaps excessive. Less wearying journeys were favoured by most people. Thirdly, there was some frustration in the field visits, owing to lack of background knowledge and to imperfect communication. The reports of two of the working groups show that they had partially solved these difficulties, but advance briefing about projects and the effective provision of interpreters would have enhanced an experience perceived as of major importance.

More careful advance preparation is obviously the general watchword. Although committees in London and Gujarat had taken time and thought to plan the Workshop, there were major organisational problems. As one person drily observed, *there were either too many managers or a lack of any*. The Secretary-General of CAETA acknowledged shortcomings at the Workshop and subsequently the Registrar of the South Gujarat University wrote *'to convey our unhappiness for the inconvenience that was caused to guests'*.

It would be churlish to dwell on details, but one or two useful suggestions should be reported. First, before any such event is held, it is essential to have the *official clearance* of the host country government well in advance – in fact, it is probably sensible to make no announcement at all of a workshop until clearance has been received in writing. In parallel with this, *financial plans* must be made, to ensure that sponsored members have some money for hotels, etc. on the journey and that any pocket-money allotted be available to participants *on arrival* (it is usually possible to arrange with a local bank to handle this).

The Secretariat has to be involved in these matters, but local organisers should be able to handle most other things. It is to be expected that some will have had little experience in dealing with an international gathering and it is important for the success of any workshop that organisers actually carry out whatever is necessary. It would probably be useful for CAETA to copy some other organisations and draw up a *written contract* with local organisers, specifying what is required in terms of transport, accommodation, catering,

interpretation, entertainment, etc. Besides the contract, CAETA should have *a set of guidelines*. Ukai Dam showed what could go wrong and thus could provide the basis for such guidelines, which could be refined after each event, on the advice of the organisers each time.

Among subjects for guidelines, *accommodation* is one. It was a very serious misfortune at Ukai that, whereas the Secretariat had drawn up a lodging allocation list designed to mix nationalities up, the Local Organising Committee decided to the contrary, and lodged group participants according to countries of origin. Their decision was from the best of motives; they were anticipating the kind of culture shock of the person who felt *an absolute stranger in a strange land*. Unfortunately this caused more misunderstanding than anything else at the Workshop, since racist undertones were read into it.

Guidelines should further include an actual checklist of requirements to enable a Workshop to be business-like. These would include such things as: supply of stationery, typewriters and either photocopiers or duplicating machines; at least part-time secretarial help; arrangements for sale of stamps and collection of letters; some banking facilities. Incidentally, perhaps one of the reasons for some of the criticism of arrangements was that conference and workshop organisation is part of the professional training of many adult educators and at least some of those present at Ukai Dam would have had a checklist of this kind in their heads!

There were implied judgements on *administration at the Workshop*. It was stressful to all and entirely inappropriate for the Secretary-General of the Association to find himself in the role of day-to-day organiser, announcer, etc. Any Workshop or Conference needs at least a known conference administrator, probably paid a fee, and contracted to oversee the various day-to-day tasks. Some tasks, e.g. transport organisation, may need to be given to a separate named and known person.

All this may seem formalistic, but Workshop members' concern over organisational problems loomed very large and it would have been more productive from the CAETA standpoint if they had been able to concentrate in their assessments on the actual Workshop themes and to reflect more profoundly on the Workshop process. Moreover, it has to be borne in mind that problems which participants would have hardly bothered with in their home environment are magnified for the 'stranger in a stranger land'. Persons already disoriented by being among people whose language they do not speak, often in a climate different from the one they are used to, can become discomfited and distressed if there are failures in organisation. Their needs and worries are important and good Workshop administration can minimise them.

One very positive side of the Ukai Dam organisation must be stressed. There was, each evening, a meeting of Group representatives to review progress and make suggestions for the following days. This was not only a democratic measure, but it also enabled individual volunteers to be enlisted for particular chores in the Workshop, ranging from distributing bottled water rations to writing a valedictory speech. This precedent should be copied in future.

3. CAETA's PROGRAMME PLANS

Future Workshop arrangements have been dwelt on, since this kind of activity is likely to be important to CAETA.

Before the Workshop, an outline programme for CAETA had been drawn up by Paul Fordham of the UK and it was presented to members for discussion at Ukai Dam. It was agreed that the programme must be responsive and flexible and linked to the expressed wishes of members and it was recognised that its success would depend on attracting

funding. It was also agreed that, apart from the Fordham proposals (which were well-received), CAETA obviously had a duty in its future programme to follow up the proposals of the working groups at this Workshop. Specific activities agreed were:

1. Publications. (a) The Newsletter will continue and will be edited from different countries from time to time. (b) Reports on Workshops, etc. It is important that every activity should have a tangible written outcome in which others can share. This explains the character of this report. (c) It was accepted that CAETA should not at present have its own journal.

2. Conferences and Workshops. These will be of three kinds: (a) Those which CAETA promotes in its own right and on a pan-Commonwealth basis, perhaps every 4 years. Surat, in India, 1987; perhaps Australia or New Zealand in 1990 or 1991? (b) Regional or Specialist Workshops probably promoted jointly either with a regional association (AALAE, ASPBAE, etc.) or with a specialist organisation or group. For example, there were proposals for joint workshops in Sierra Leone (1987) and Medicine Hat (Canada) in 1988. [More details are awaited for both of these.] (c) Regional meetings of members, probably linking with other meetings being held at about the same time. For example, CAETA was represented at the meeting of Commonwealth Education Ministers in Nairobi in July, 1987 and also at the meetings of AALEA and the ICEA (International Community Education Association) which followed. It is hoped to arrange concurrent meetings of CAETA members on such occasions in the future.

A theme for a workshop in the near future ought to be: 'Gender issues in Adult Education'.

3. PROFESSIONAL DEVELOPMENT

(a) The Adult Educator/Trainer as Professional. The idea of a professional 'adult educator' still fits uneasily with the self-image of many people involved in the education and training of adults. This is not the place to attempt an analysis of our diverse and growing membership who, by definition, must in some sense regard themselves as adult educators or trainers. But it may be helpful for our purpose to identify two distinct categories: those whose main business is education, usually as teachers, organisers or administrators; and those whose main concern is with some specialist sector of development (e.g. health or agriculture) but who also educate and train adults. A programme of professional development for CAETA must at least have regard for both these categories.

Moreover, we use the term 'professional' in several different senses. We talk of 'training for the professions', meaning old established and well understood groups like engineers, lawyers or doctors, which have agreed bodies of knowledge and skills into which all must be inducted; the question for them is how best this ought to be done. As adult educators we *are* interested in these processes; for example, the question of how adult lawyers may be helped to engage in effective continuing education is part of the 'professional' development of training the trainers in which some of our members are involved. But for the purposes of this programme, we accept that we have professional aspirations (we are defined as a *professional* association); that we are perhaps best defined as a profession in embryo; and that 'professional development' in this context means improvement of the quality of our performance as educators and trainers of adults.

(b) Outline for a Three-Year Development Project in Professional Development.

(i) Introduction and Aim. In spite of the evident diversity of our membership we cannot make this an excuse for incoherence. The suggested 'Exchange and Visit Guidelines' outlined in Newsletter 4 are a sensible beginning in helping CAETA build on the interests and

enthusiasms of its members. However, we need to add onto this a *progressive and more structured programme* of exchanges, visits and associated seminars which should be available to as many of our members who can and who wish to participate. The *aim* is to identify and develop those understandings, skills and competencies which all adult educators must share to some extent (e.g. programme planning, communication skills) and to do so within a framework of selected specialist interests (e.g. agriculture, health, literacy).

(ii) The framework should be based on 4 or 5 existing centres within the Commonwealth which can each provide facilities for study visits and professional attachments, together with associated short courses or seminars. Following the aim, outlined above, it is important that each centre is able to offer *both* a general adult education/training perspective *and* a specialist interest. And it will also be important for our coherence as an Association that the various specialist centres seek to attract members with specialist interests different from their own.

(iii) Centres and Specialisms. The following are agreed as suitable topics/centres from which a start could be made. They are chosen partly because of the importance of the topics, but also because the resource base is (or could be made) available, and with regard to regional balance.

SPECIALISMS	PLACE	ORGANISING CONTACT
Women in Development	Caribbean	Dr Pat Ellis
Agricultural Extension	Centre for Extension & Continuing Education, Universiti Pertanian Malaysia	Dr Rahim Md. Sail
Literacy	African Association for Literacy and Adult Education, Nairobi, Kenya	Paul Wangoola, with assistance from colleagues in the University of Nairobi
Health Education	India (perhaps with a link to the African Medical Research Foundation, Kenya)	Dr Anita Dighe

Other specialisms recognised as appropriate for CAETA to focus on through named centres are: The urban poor; and workers'/trade union education. Each centre must be prepared to offer: facilities for study and professional contact; and short courses/seminars (one per annum) for 15-20 participants.

(iv) Resources. The Association will have to seek special funding for this project: it has quite inadequate resources of its own. Money will be needed for: tuition/administration costs for each Centre; local visits/travel; accommodation (presumably on a per diem basis) at each Centre; international travel; central administration; and development of research proposals.

(v) Tangible Outcomes. (a) Definition of research ideas and proposals. (b) Publications. It should be a requirement placed on all sponsored participants that their work is reported in writing either to the Association (in published form) or submitted for publication to a recognised journal. (c) Curriculum development, especially of materials; and its dissemination.

(vi) Links with other Training Agencies. While we should seek to provide a thorough professional development programme it is important both that we take into account what others are doing and that we participate as constructively as we can in the work of other Commonwealth professional associations.

In the first category comes the training network of the International Council for Adult Education and of such bodies as the International Community Education Association and the British Association for Literacy in Development. We must keep in close touch with all these, avoiding competition and seeking to co-operate as much as possible.

In the second category are the other associations involved in training for a particular profession. For example the Commonwealth Legal Education Association has proposed an Institute for Legal Education and Training and several Commonwealth associations are interested in joint 'training the trainers' programmes. Given the particular interests and skills within CAETA – especially a common concern with the educational processes involved in training – it may be that we can make our own distinctive and over-arching contribution to these activities.

4. Budget and Resources. At Ukai Dam, there was a discussion about budgeting and it was agreed that CAETA should aim to employ a full-time development officer for an initial period of three years.

5. Other Possible Activities. These plans are additional to the Commonwealth Foundation Fellowship and award schemes and the Ron South Fund, to which CAETA was already committed before the Workshop. Other suggestions could include: a directory of Commonwealth resources in adult education and training; research into adult education and training structures; development of realistic evaluation processes, depending on resources and on members' interests. It was also agreed that Commonwealth Day should be used for focusing on CAETA.

4. FUTURE DEVELOPMENT OF ADULT EDUCATION AND TRAINING IN THE COMMONWEALTH

The CAETA outline programme should achieve four things. It should:

- Increase the professional spirit among adult educators/trainers.
- Focus attention on the importance of adult education and training and thus enhance the status of adult educators/trainers.
- Enable adult educators to take seriously their own professional development needs.
- Mobilise resources in support of projects for such professional development.

In part CAETA will fill the vacuum left by the attack on Unesco. But in addition, it will enable adult education and training in the Commonwealth to advance in skill and efficiency, with a firm basis of shared values. Of all those values, the most important is the one constantly being reaffirmed at Ukai – that the most important person in the educational transaction is the adult learner. The most professional adult educator, then, will always be the one who respects the learners, works closely with them and avoids pomposity and arrogance.

APPENDIX I

THE INTERIM STEERING COMMITTEE AND THE LOCAL ORGANISING COMMITTEE

The Interim Steering Committee for the Association (Britain-based) consisted of the following (listed in alphabetical order except for the Chair and the Secretary-General):

Mr John Dobson (Chair)	*British Council*
Prof. Alan Rogers	*Secretary-General*
Dr Avtar Brah	*University of London Extra-Mural Department*
Dr Alan Chadwick	*University of Surrey*
Mr Peter Clyne	*Inner London Education Authority*
Ms Carol Dalglish	*State Mill Adult Education Centre*
Mr Ebou Dibba	*Principal, Tandridge Adult Education Centre*
Prof. Chris Duke	*University of Warwick*
Mr Stephen Faulkner	*Commonwealth Trade Union Council*
Prof. Paul Fordham	*University of Southampton*
Dr Maurice Goldsmith	*President, CASTME; Trustee of CAETA*
Dr Jagdish Gundara	*Institute of Education, University of London*
Ms Akanisi Lewaravu	*Ministry of Education, Fiji (now at University of the South Pacific, Fiji)*
Dr Hilary Perraton	*Commonwealth Secretariat*
Mr Arthur K. Stock	*Director, NIACE; Trustee of CAETA*
Prof. Claude Touchette	*Université de Montreal, Canada*

The Local Organising Committee for the Training Workshop (India-based) consisted of the following (listed in alphabetical order, except for the Chair and Local Organising Secretary):

Prof. M. S. Trivedi (Chair)	*Vice-Chancellor, South Gujarat University*
Prof. Nanubhai N. Joshi (Local Organising Secretary)	*Director of Continuing Education, South Gujarat University*
Mr Sahadev Chaudhari	*President, District Panchayat, Surat*
Mr Gunwantrai A. Desai	*Registrar, South Gujarat University*
Mrs Sashikala Dubey	*President, Lioness Club, Ukai*
Mr M. Kohli	*Operations Director, Kribhco, Surat*
Mr R. Parabia	*Kells Hotel, Ukai*
Mr C. L. Patel	*Chief Engineer, Gujarat Electricity Board*
Mr M. M. Pathan S.C.	*President, Lions Club, Ukai*
Mr M. Satyanarai	*Deputy Director, Fisheries, Ukai*
Dr Ansuya Sheth	*Deputy Director of Continuing Education, South Gujarat University*
Mr Rajanikant Sheth	*General Manager, Surat Cotton*
Dr George Solanki	*Mayor, Surat Corporation*

APPENDIX II

LIST OF SUPPORT STAFF AND VOLUNTEER HELPERS (in alphabetical order)

Mr Rajni Bhagat
Mr Somabhai Chaudhary
Mr Devendra Prasad Contractor
Mrs Anupa Desai
Miss Bhavna Desai
Mr Devas Desai
Miss Bina Doctor
Mr Ramesh Mehta
Mrs Raxa Parmar
Mr C. L. Patel
Mr Jagubhai Patel
Mr Poonam Patel
Mr Atul Pathak
Mr V. K. Pathak
Mr Dinesh Rathod
Mr M. L. Sharma
Mr Sunil Sharma
Mr Parvin Shukla
Mr Bhaskar Solanki
Mr Dinesh Sonawala
Mrs Kalavatiben Surati
Mrs Chanda Upadhyay
Mr Bahadurbhai Waghela

APPENDIX III

OUTLINE OF FIELD VISITS IN SOUTHERN GUJARAT

Study Group Codes

B Literacy and Basic Education
C Co-operatives: An Important Mechanism for Adult Education
R Agriculture and Rural Development
V Vocational Education and Income Generating Activities
W Women's Studies

Monday, 23 March, 1987. Groups B and V visited Tarpada (Amari Mandli) to learn about women's vocational training, the women's milk co-operative and literacy programmes. Groups C and V briefly visited Tarpada and then went on to Bardipada to learn about the milk co-operative, finally to Nishana to learn about the milk co-operative and forestry co-operative. Group R made their study visit to the Ukai Rural Rehabilitation Project.

Tuesday, 24 March, 1987. Groups B and R to Vedchhi Pradesh Seva Samiti (Intensive Area Scheme) to learn about the various activities in training and non-formal education in this centre established by Narayan Desai, son of Mahatma Gandhi's private secretary. Activities include an ashram, forest labour, literacy and basic education. Groups C, V and W visited: Valod – Fisheries scheme and housing co-operative; Buhari – Livestock (poultry, rabbits), Village industries (bamboo work), Women's milk co-operative; Vedchhi – Khadi cloth making, printshop, welding work.

APPENDIX IV

LIST OF PAPERS PRESENTED

As explained at the outset of the report, the Ukai Dam meeting was not a formal conference, but a number of interesting papers were brought by participants or sent by other CAETA members and were circulated at the Workshop.

General

A. K. M. Jahangir Alam: *An Introduction to Mauchak (Bangladesh)*
Ilaben Jani and S. P. Uttamchandani: *Involvement of Youth and Women in Rural Development Programmes*
George Mendis: *Adult Education for Small Farmers' Groups*
A. P. Nakate-Lusetera: *Education and Training for Adults in Uganda*
Morry van Ments: *Simulation/Games in Teaching*

Study Group Papers

Group B – Kathryn L. Chang: *Literacy in the Workplace and Occupational Literacy: implications for adult education*
Group C – Peter Kenyon: *Community Business: Workers' Co-operatives*
Group R – David Alexander: *Rural Development: educational resources and needs*
Group V – T. N. Satyanarayan and D. T. Sarvaiya: *Rural aquaculture for rural prosperity – a discussion on anti-poverty programs*

During their field trips, all groups collected background documents, statistics and reports, which were used in their discussions.

APPENDIX V

LIST OF WORKSHOP PARTICIPANTS

The letters on the left show which Study Group each participant worked with. Codes are:

B Literacy and Basic Education
C Co-operatives: An Important Mechanism for Adult Education
R Agriculture and Rural Development
V Vocational Education and Income Generating Activities
W Women's Studies

R Mrs B. M. Ajayi
Ministry of Education, Oyo State, Nigeria

V Ms Atawa Akyea
Assistant Administrative Officer, National Council on Women and Development, Ghana

R Mr David Alexander
Lecturer, Department of Education, University of Edinburgh, Scotland

V Mrs Joyce Gainewe Andersen
Senior Social Counsellor, Botswana

B Dr Sidrat Ansari
President, All-India Taleem Ghar

Dr A. T. Ariyaratne
President, Sarvodaya Shramadana Movement, Sri Lanka

B Mr Alfred E. A. Asiamah
Principal Adult Education Officer, Institute of Adult Education, University of Ghana

W Mr Suresh Awasthi
General Manager, Amari Mandli, Gujarat, India

V Prof. Kazim Bacchus
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V Mr Ibrahim Bangura
Adult Education Unit, Ministry of Education, Sierra Leone

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C Prof. Lalage Bown
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EDUCATING ADULTS: RESOURCES AND NEEDS

An account of the Inaugural Training Workshop of the Commonwealth Association for the Education and Training of Adults, held at Ukai Dam, Gujarat, India, 22-28 March 1987.

'This is the record of an unusual happening'

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